

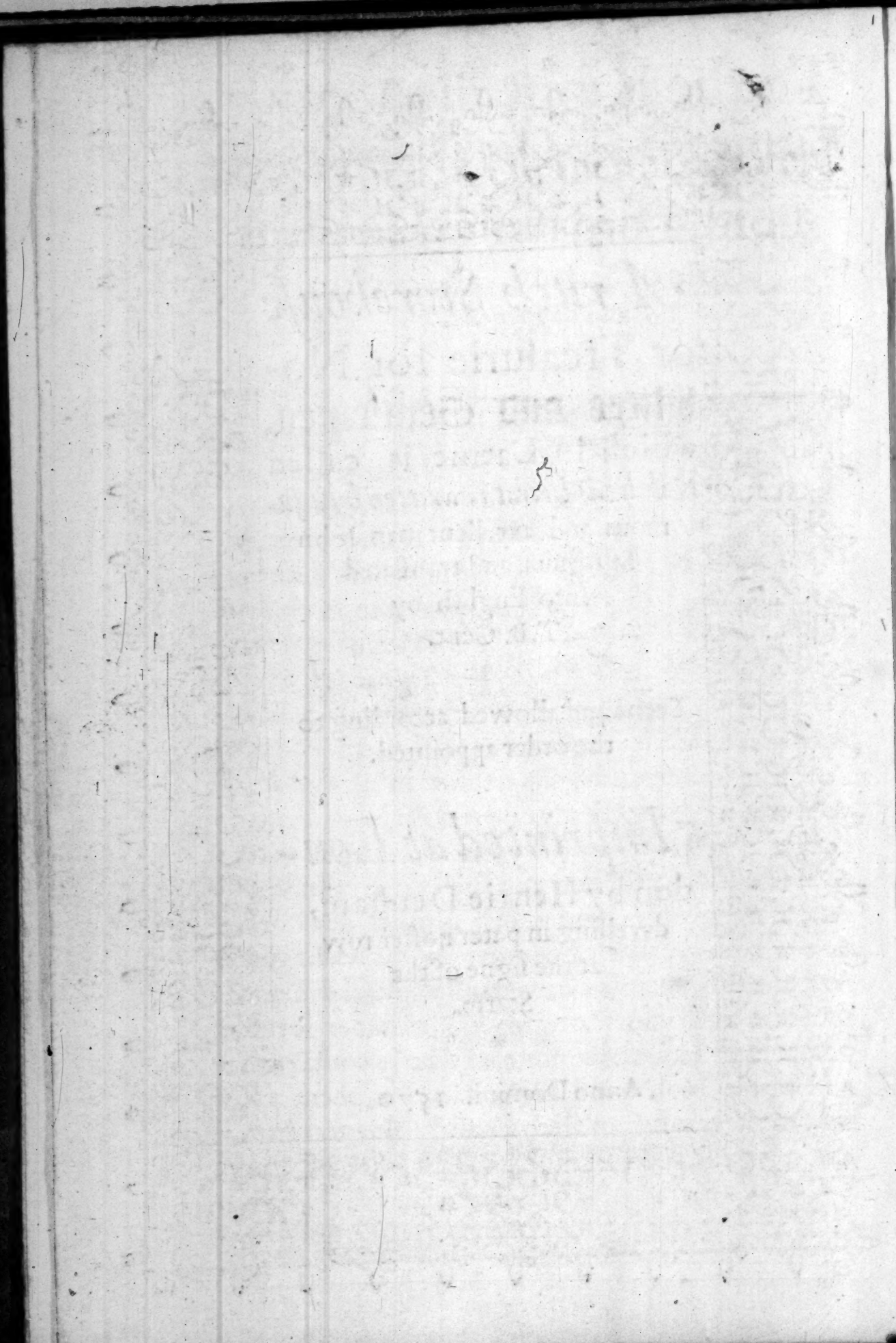
A ritch Storehouse
or Treasurie for No-
bilitie and Gentleinen,
which in Latine is called
Nobilitas literata, written by a fa-
mous and excellent man, Iohn
Sturmius, and translated
into English by
T.B. Gent.

Seene and allowed according to
the order appointed.

Imprinted at Lon-
don by Henrie Denham,
dwelling in pater noster row
at the signe of the
Starre.

*

Anno Domini. 1570.



To the Right Honorable,
vertuous, and my singuler good
Lord, Lord Philip Hovvard
Erle of Surrey, all felicitie
and happyneffe.



HAVE RIGHT
vertuous and ryght
Honorable Lord, be-
ing led by the singu-
ler zeale & great de-
fire, which I knowe
you haue to obtayne
vnto learning, & ear-
nestly moued by my
seruice and duetic ap-
pertayning vnto your

Lordship, aduentured the translation of thys small
volume, more excellent and precious, than long or
tedious: wherein I trust, if you vouchsafe but to im-
ploy small traueyle, that you shall reape infinite and
exceeding great commoditie: neyther doe I desire
you to bestowe part of the day in the reading and
studie hereof, bicause I haue translated and dedicated
the same vnto your Lordship: But rather for the
golden and Honorable precepts therein contayned:
and for the Noble and highe estate of them, for
whome it was first of all composed. But peraduen-
ture my euill and vnskilfull handeling hereof, may

A. 2.

after

The Epistle

after you haue begonne to reade it , in short tyme
and before you reache the ende , wearye your
minde , and hinder your good and praysewoor-
thy desire : which , as I feare , may vnhappyly come to
passe , so I trust your Lordship will warylie preuent
the same by adioyning the Latine therevnto : that
euer as you are discouraged by my rude and vnfyld
phrased to go forwardes , you maye by the other ,
which is precious and goodly , be made loth to giue
ouer till you come to the conclusion thereof : which
if your Lordship vouchsafe to doe , I shall thinke my
payne and traueyle , to be but pleasure and pastyme ,
and receyue a good and ample recompence for the
same , and you reape such fruite and commoditie as I
wyshed you should : and thus vnwylling to be redi-
ous or troublesome vnto you , I ende , wishing all ioy
felicite and happynesse vnto your good Lordship ,
that may be wished to any , as the loue and fauour of
God and the Prince , long lyfe , prosperous successe
in your affayres , and after the chaunge of
this lyfe , the greatest happynesse
of all , lyfe euer-
lasting.

*By your Lordships to commaunde, Thomas
Browne, from Lyncolnes Inne.*

☞ To the friendly
Reader.

Earned and most
friendlŷe Reader : if
Bookes gaine credite
or discredite by their
translatōrs , I maye
iustly feare that this worthy worke
by my euill handling shall be disgra-
ced and be but of small account with
thee. But syth that works be not ac-
counted good, neyther are they con-
temned as bad for their translatōrs
or repōrters, but be praised for their
excellencie & goodnesse, or condem-
ned for their basenesse and naked-
nesse. I mooue not thee to lyke thys
treatise, bicause I interpreted it, but
I beseeche thee to allowe it for the
goodnesse and excellent matter,
plentifully flowing therein. But our
time (alas) is so inclined , and as it
A. iij. were

To the Reader.

were naturally bent to bestow vpon
barren and vn honest fruites, pre-
cious and golden names, that ney-
ther can vertuous and prayse woꝝ-
thy woꝝkes enioye their due and de-
serued tytles, being forestauled and
defrauded by the euill, neyther good
deedes possesse their owne, and woꝝ-
thy termes being preuented by the
meane. And now men rather labor
to declare howe muche they can:
then, what and howe much they
ought to saye: yeelding themselues
sooner subiectes and bondslaues to
their lawlesse lustes, than truly pub-
lishinge their vpryght iudgements,
and to vtter rather in vnseasonable
time painted woꝝdes and f. nooth
Rhetoricke, than matter good and
precious, so that neyther the condici-
on of the cause, whether it be good
or badde, can moue them to saye ey-
ther moꝝe or lesse. For if the excel-
lencie

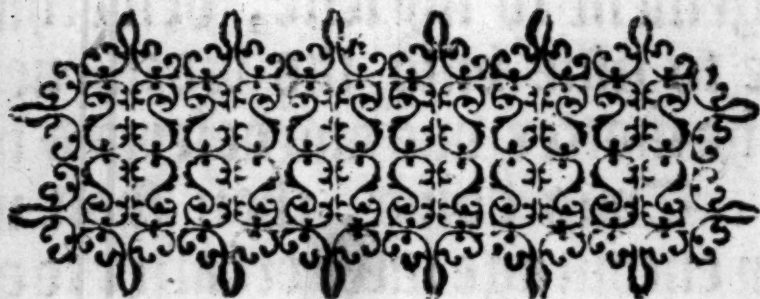
To the Reader.

lencie of this small Treatise, eyther
foz the golden pzeceptes herein, the
lyke whereof hath neuer earst bene
taught by any, eyther foz the pzoofite
hereby to thee (gentle Reader) en-
suing shoulde with deserued com-
mendation bee rewarded: ¶ Of ne-
cessitie must eyther coyne newe
wozdes, the auncient already being
employed on lewde and peraduen-
ture wicked matters, oz wishe that
the bulgar speache of commending
might bee kept vntill some woꝛthy
matters were inuented, whereon
wel and happily to bestow it. ¶ Her-
foze hauing no plentie of goodlye
wozdes, ¶ I am enforced to keepe my
iudgement to my selfe, beseeching
thee to giue vnto the woꝛthynesse
of the matter due and deserued ho-
noꝛ. Thus doing, thou shalt not
only encourage me hereafter to ad-
uenture the translating of some lar-
ger

To the Reader.

ger matter, but in the meane time
giue me iust cause to thinke my tra-
ueyle herein to bee verie well em-
ployed: wishing that it may yeelde
thee, semblable profite, that wilte
bouchsafe to reade it, as it did plea-
sure to mee, that tooke the paynes
to translate it: and thus as
thy friend I bid thee fare-
well, and wish thee
happily to
doe.

By T. B.



¶ A ritch Storehouse or I
Treasure for nobilitie
and Gentlemen.



Long (O Phillip) haue
you intreated me, and nowe
your Brother Anthony doth
ioyne with you in the same
request : that I would shewe
you some waye, order, and trade of studie :
in the which, men of learning haue in my
iudgement bene exercised : and therewith
may be also fit and apt for your yeres, fami-
lie, and nobilitie . Wherein I would gladly
yeelde my selfe to satisfie your willes : if I
might be able to conteyne in one small vo-
lume to so large theames. Whereof, the one
would require a long and copious discourse,
to declare what I take to haue bene the vse
and custome of the learned, and chiefly of
the Greekes and Latines . But in the other
I will indeuor to further you in thys your
prayse worthy and earnest traueile in study :
and from y^e one I will chosse out to this pur-
pose : euen somuch as the matter it selfe shal

W. j.

seeme

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seeme to require : meaning to intreate more largely of the other at another time , when I shall haue leysure, and when it shall be necessarie for your studies. But truely at thys present we are to consider of you and your brother : betweene whome there is small difference of yeares, as also a great agrément and similitude in disposition and wytte. For in you both there appeareth one will : equall knowledge , and one selfe same contention : to the which, you are now moued, as well by your owne inclination and zeale to good learning : as long since you were by the induoz and example of your teacher George Fabricius, after whome succeeded Wolfgangus his brother : who so lyued two yeares wyth you , that he thereby hath reaped trebble fruite : ye and that right honest. For he was greatly delighted with hys brothers mosste pleasaunt companye : and taught you by his example and recognised his wonted studies of learning , and hath so obtayned those three commodities (as you know) that it seemed he absented himselfe , from Beichelingo , and from his friends, not so much for himselfe as for

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for your cause : and for the same reason is now resident at Lutecia : not onely to gyue you ensample, but also seeming to haue gone thither before purposely for your sake.

But that I may returne from whence I something haue digressed : I wyll appoynt and prescribe you a speciall time when to studie, and also what your studie and exercise shall be : wherein all my consultation shall consist, and in the same I will haue consideration both of your yerres, capacitie of witte, and such your vnderstanding in learning as you haue gotten already : I will foreshewe what order you shall aquaynt your selues withall, these threë yeares next ensuing, and what to take vppon you, that when the Calendes of Januarie by course hath returned thrice, wheresoeuer you shall become, your talke may be discrete, good, Latine, eligant, and plentyfull. Which in myne opinion is one of the endes whereat you shoote : I meane a learned lyfe, wherein you haue demanded my aduise. The other ende pertayneth to vertue, which requireth to be handled at an other time. And surely if you ioyne

W.ij.

to

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to the Noblenesse of your house, and to your
ryches and other commodities, vertue and
learning (euen as you earst haue begonne to
doe, and as all Gentlemen ought to doe) what
thing is there apperteyning to felicitie and a
happie lyfe but you haue it alreadie, if it be
in your power so long as those things which
God hath giuen you are not taken from you,
neyther by fatall mishap, nor by force, nor
fraude, and yet vertue, and godlynesse, and
the knowledge and vnderstanding of great
matters, doth helpe much both to the preser-
uation of these things while you haue them,
and to the comfort of your minde, if you for-
tune to lose them: so that you can not be dri-
uen from the chiefest step and degré of feli-
citie: but shall alwayes haue a place where-
in to abyde. And truely although it be not my
purpose to discourse of vertue, wherein reli-
gion must haue the chiefest honoꝝ and soue-
reigntie: yet least vertue should be accoun-
ted of other men as a thing vnnecessarie for the
learned, or least men may deeme mee so to
make account: therefore in this our begin-
ning we haue made mention thereof: prin-
cipally

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cipally bicause in this part, and in this our purpose we haue neede of three vertues aboue the rest, without the which neyther our meaning, nor your desire can take anye great effect. First, therfore diligence is very requisite, without the which, euen goodly wyttes and singuler capacities doe not attaine vnto much: Secondly, temperaunce and an honest measure in delightes, which is the Gardē or keeper of diligence, and the preseruer both of the wytt and soundnesse of nature: Thirddye, constancie in them both: that those things whatsoeuer are begonne, may be perfited and brought to effect. The which vertues shall then be thought to be in vs in dæde, when neyther our diligence shall ouercharge our strength: nor temperaunce shall hinder our helth: nor constancy shall bzeede in vs to great an obstinacie: not that vertues are vices, but for that, that vices doe deceyue vs oftentimes with the similitude and ymage of vertue, wee will that vertue be cheerefull, sounde, and wylling to followe: and it besee meth a student to be of behauiour amiable, of body helthfull, of minde tractable, not loly

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wanton, noz womanly delicate, noz frowardlye stubborne.

Therefore y first two vertues which I haue recounted and may not be secluded from this our discourse, ought to be agreeable to the strength of the bodye, and as for constancie and stedfastnesse they doe not onely respect the ende of our studie and lyfe: but also they are to be vsed in all & singuler actions, which are discretely begonne. Now therefore sith there appeareth excellent signes and tokens of these vertues in you: the which in these yerres I haue often perceyued, I doe willingly accept you: and as I shall be able, I wyll ayde you in this your great indeuor and be rie honest traueyle well knowne to me.

But I am first to consider: how farre you haue waded in the studie of letters: y I may not onely auoyde the escaping of any thing: but also to prouide that I do not seme to giue you counsell in some pointes, when the matter is atchieued, and past alreadie. You haue learned therefore as I am enformed by your brother Wolfango: & as I perceyue by your letters all those pzecepts and rules of the *Latine*

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fine tongue, specially which are necessary for the vnderstanding of wyters. And in the same tongue you haue gotten such store and choyse both of wordes, and phrases (which are the Images of things and of sentences) that therewithall you are sufficiently furnished to the vse of wytyng, and practise of your Penne, so that some skil in Logick and Rhetorick be not wanting thereto, by the which two Artes, the style hath bene alwayes directed and gouerned: And surely, if you remember still those things, as I trust you do: which you first hearde of mee in Rhetorick and Logick: and the which afterwarde you recognised with your teacher Seueno: I require nothing else, but diligent annotation in reading: and in wyting painefulnesse. Now in the Græke thus farre you haue proceeded, that in the preceptes of the tongue there remaineth no labour, I meane eyther for the single worde, or for the phrase. To the percytyng wherof, the labor in vnderstanding is not so painefull, as the obseruation shall bee delectable and pleasant in comparing and applying of the same. Yet I am not ignorant

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that

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that something is unknowne vnto you in these preceptes which you vnderstande not : neuerthelesse, y^e knowledge which you haue, is sufficient for my purpose, and for the thing you requyre of mee. For although Homers Vlysses was πολῶτατος, that is to saye a man of great experience and πολλῶν ἄσεων καὶ νόον ἔγνων that is, had seene dyuers countries and knew the dispositions of a number of men as Homer wyrteth, yet it is credible that in euery countrie and Citie, some there were whom he desired not to know : neyther would he vnderstand what was done in euery familie : But onely learne those things, which should leade him to that, which he had deuised and purposed in his minde before. Nay rather he neuer erred nor offeded more: than when he was ouerlong holden with the loue of Calypso : And suffered his indeuor and actiue courage with noble prayse, to be buried in the darkenesse of the dungion. As therefore it is likely that this man, whome Homer doth make most wise, did traueyle through sundrie countries : so also we must traueile in these Artes, whereof we haue al-
readie

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readie spoken, neither ought we to make longer stay in the particuler precepts, than shall be sufficient to vnderstande the wordes and phrases thereof. And as he in all his aduentures and traueyles, had his minde fixed on Ithaca his native Countrie, hasting thither by all meanes he coulde: in like manner must wee goe forwarde, towarde the ende of our studies and scope of our lyfe: the which for the most part by nature is placed aloft, and is harde to atchieue. Whereof, we haue to speake hereafter, and to consider which way we may attayne and come vnto it, neyther am I in doubt: but that in this aboundance and plentie of welth, your intent is to attaine to honestie and learning: of the which two, one belongeth to the discipline of nurture: the other pertaynes to our present purpose: and bringeth great help vnto the former: and truely in this world, that lyfe is blessed in mine opinion: which to the antiquitie of parentage, ioyneth godly manners and good behauiour: and doth garnishe and bewtishe abundant welth with excellent learning. Therefore will I deuyde thys my treatise

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treatise of pzecepts into two partes : whereof the one concerneth the knowledge of things which polisheth the minde : the other pertayneth to the exercise of the tongue and practise of speeche, which is to be vttered discretely and eligantly, and being represented to the eares of the hearers, it doth shew a swæte and sugred consent of the minde : which we may more easily vnderstande than that musicall harmonie of the heauenly Spheres, which we neuer heard, though Pythagoras taught it long ago. But to begin with the first part, that is to say, with the knowledge of things : I see not what may more become you, or better set forth your nobilitie, than the vnderstanding of ciuill pollicie, which the Grecians terme Politicen. Which if you obtaine as you ought to doe : you shall greatly beautifie both your countrie, and also your house and kindred. For what is better or what more excellent : than for a noble man to be learned & politike : which two, doe contayne all learning, vertue, and Religion : wherfore whether it be an Arte or science, or else a vertue and fealtie, wee will declare by what way

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way you may attaine to the knowledge thereof, that you may not only liue profitable to others, but also pleasantly to your selues: and that you may appeare to haue bene acceptable and welcome among your friends, at home pleasant and gentle, and abroade honorable: nowe this knowledge of ciuill policy, may well be learned in those booke which Aristotle hath written of a common welth. But bicause the foundations of noble Cities consist in the vertuous manners of the Citizens: morall science maye well be ioyned with ciuill policie: which Aristotle hath also handled in manye booke, but of all the knowledge of stories doth specialllye helpe. Wherein we may see the diuers and variable beginnings of common welthes, and howe the same haue bene preserued, and how they haue bene altered and ouerthrowne, besides store of good counsell in doubtfull and vncertaine matters: & sundrie exampls to frame our lyfe by, verilye I know not wherein you should better bestowe your traueyle, than in this studie: specially after that you are sufficiently furnished with the precepts of Grammer,

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mer, Logick, and Rhetorick. In obteyning whereof, you must haue a regard of the Latine speech : that it be not corrupted with the varietie of tongues, and diuersitie of words : which are proper, and peculier to euery Arte and language, and to euery wyter and in euery kinde : for oft times in the handling of one matter, dyuers Authoꝝ doe greatly differ one from another, both in placing their wordes, and in the whole order of framing their sentences : for Herodotus is a Histori-
an, and in the same countrie and language, I meane the Greeke. Thucidodes, is also a Historiographer : and the style of them both is goodly and bewtifull, yet how greatly doe they differ in swætenesse, in grauitie, in placing of wordes, in figures of Sentences, and as it were, in a certaine transforming of partes, members, and periodes : and finally, in the whole order of composition : The actes of the Romaynes were wytten by Cæsar, Liuius, and Tacitus. But what diuersitie is there betwixt them in all these ornamentes which I now rehearsed : But yet doth Tully moze differ from them all : and euen Ciceros
owne

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owne bookes, haue in them verie great diuerſitie. Write you an Epistle in that kinde of ſtyle, in the which Tully wrote the Proæme of his Oracion, that he made in the defence of Milo, although you ſhall finde ſome amonge the vnſkilfull that will commend your doing: yet thoſe that be of right iudgement will diſallowe it, and thinke you haue paſſed the rules and boundes of that which is meete and ſeemely. Wherefore, we muſt take heede that as knowledge of thinges doe ſtoze vs with ſubſtaunce to the handeling of dyuers matters: ſo it doe not hurt our ſtyle with ſtraunge wordes and phraſes. Not as though eyther theſe were no Latines, or the other no Grecians: but for this reaſon that as horſemen and footemen went not a lyke: nor the Romaynes, nor Grecians did not alwayes weare one kinde of garment, both in the Senate, in the Court, and in their houſes at home. So in the handelyng and wytyng vpon dyuers thinges, they followe not one manner of ſtyle: nor vſed not alwayes one forme of ſpæch. I commend ſome man for ſeing of Rome: and I lyke well that you haue

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haue heard Cratippus at Athens: I also am content and prayse you with others, that you be called Atticus: but for you to wear at Rome a Greeke cloke, I cannot praise. For I iudge it a token of lightnesse, and an argument of folly. So al these wyrters with all other are good to learne: but euery one in his kinde: for euery one of them had something proper vnto himselfe that best lyked hym: which they all of their owne authoritie might desently do. Now touching the knowledge of the greatestt matters, that is of God, religion, pietie, charitie, and the residue of the vertues and praise worthe maners, and of mans saluation: what is moze godly or moze necessarye than those thinges which Moyses, the Apostles, and Prophets wrote yet may these thinges be better bewtified by due polishing, and the puritie of the Latine tongue be adioyned therevnto, so that the Romaine speeche and Latine eloquence, be not corrupted with Hebrue phrases: which are in their owne tongue verie pleasant: but in an other offende the eares, and doe make plaine matters seeme obscure.

Therefore

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Therefore, Thucidides and Herodotus, Xenophon, Polybius, Halicarnassius, and Herodianus are to be learned amonge the Grækes : and among the Romaines Cæsar, Liuius, and Tacitus ought to be read, and diligently to be vnderstood : that your iudgement may be confirmed, your memory augmented, and the knowledge of thinges may be increased. Chiefly we ought to study that doctrine which was first deliuered from heauen vnto the Iewes, then after the death of Christ & same was more cleerely set abroad. But alwayes prouyded, that euen as our mindes ought to be clesed and kept vndefiled, and pure by the reading therof : so would I wishe our tongue should not be hindered but amended thereby : for it is not vngodly, and chiefly in this our age : that our tongue and hart should be pure, cleane, and neate as lyke : And perhaps, it were much more conuenient that Christes religion should be set forth with cumlynnesse of speeche, than with great and gorgeous buildings of Temples : not that I take no delight in these : but for that I am more delyghted with the other kinde

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kinde of bewtifying, and doe thinke it to be
more seemely and meete. For as the picture
of **G D**, which is paynted by an excellent
Painter doth more recreate and refreshe vs,
than that which is done by suche a one as
wanteth skill. And the Image of Ioue gra-
uen by Polycletus was wont more to moue
the senses: than those which were made by
other workemen: so also when religion and
ceremonies haue gotten an eloquent exposi-
tor: they are more playnely taught, and
more bewtifully set forth: and thereby the
loue and feare of God, which by heauenly
power is stirred vp in vs, is not suffered to
abate nor faynt awaye. Wherefore, cyuill
knowledge, which most besee meth a Gentle-
man, is greatly furthered by those wyters,
whose booke we haue that treat of the com-
mon welth, & of maners moreouer by Histo-
ries, as wel Greeke as Latin: & also by expo-
sitors of other languages, when time eyther
serueth or requirerh. But specially by y^e Au-
thors, Doctors, & Historiographers of our re-
ligion. And bicause we cal y^e ciuill knowledge:
which of the Greekes is tearmed πολιτικη:
whereof

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whereof νομικη that is to say, the science of the lawe is no small part : it is requisite that agayn we reade those excellent monuments which Plato hath wrytten of lawes, and Tullies two booke, treating of the same matter. Which being well vnderstode, will easily instruct vs what we ought to iudge, and what to answer, when question is mo- ued of such matter as Lawyers haue com- piled and set forth in wryting. But that you be not troubled with a multitude : neyther hindered with the varietie of languages and handling of manye matters : before I shall come to the exercise of the tongue, I wyl shewe you a way wherin I thinke you must walke, that you maye arriue at the place ap- poynted. Therfore I will deuide my whole treatise into thre tymes, one in hearing, the other in reading, and the thirde in conside- ring and deuising. In which thre, if measure be vsed, and the order kept which I shall pre- scribe, you shall both attayne the thing you laboꝝ foꝝ : and there shal remaine a sufficient time euery daye, after euery action, to the re- creation of the minde, refectiō of y strength,

C.i.

and

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and confirmation of the health : whereof I wishe great regarde to be had, bicause that the minde is most pregnant and fresh when the bodie is in perfite helth, & doth then more quickly apprehende, and seeth further, and doth kepe those things more diligently which it hath learned, perceiued, and deuised. I wil therefore returne to that, that is proposed in the first place : I meane the tyme of hearing in the which are two kindes of persons to be considered : for both we vse teachers as M. Ciceros sonne Cratippus at Athens : and also we haue repeatozs. And Cicero in an Epistle to Atticus lamenteth the death of his Solitheus, whom he calleth a pleasant bove. Writers that be harde to vnderstande, and such as treat of high matters : must be learned at the handes of those whome we at this daye tearme readers, professours of the tongues and Scholemaisters. Of this sort concerning Philosophie are Platos booke called Gorgias and Protagoras, and diuers other of his Dialogues. Such are Aristotles first booke of y common welth & of manners : Such is Thucidides among Historians:

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ans: Such is Lucan among Poetes: For he doth also make a wise Citizen and a politike gouernour. Such among Oratores are Demosthenes and Tullie: not for that their sayings be obscure, but because their Arte is secret and close. And as the eye sight is often glimised by the beames of the Sunne: so is the sharpenesse of the witte sometime dulled with the brightnesse of the sentence being amply adourned and beautifullly set forth. You may read by your selues Cæsars Commentaries, and Xenophons, Cyrus, and Herodians Emperors, and also Polibius.

The office of the repeater is to rehearse those things both which we haue learned of others as also which wee haue read oure selues, and it is good sometime to haue the repeater recite that thing that we meane to reade: and to haue him in fewe wordes expounde the darkest sentences which must afterwardes be recognised of vs both in reading and deuising. Hitherto haue we shewed what ought to be expounded by our teachers, and what is to be repeated of our domesticall repeaters. And what we ought to

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reade

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reade our selues . Nowe we will declare what order is to be vsed , and what choyse must be made , and what measure at all times must be kept. That teacher therefore is chiefly to be chosen which professeth the Arte he teacheth : and hath long exercised the same. It is a pestilent thing in the Universities to haue one man a teacher and a learner all at once, and that they shoulde begin to teach who neuer began to learne : the which in my time was ouermuch vsed. Notwithstanding I denie not but there are many of goodly wittes , which euen when they learne, are better able to teache, than some others that long before haue both learned and taught the same. But we speake of that time when choyse is giuen vs of twaine that we may alwaies elect the best learned and of most experience . Howbeit if it happen contrarie, we will followe the example of great Capitaines and noble Emperours : who are wont to preferre a valiaunt yong soldier before an olde Colwarde or Crauen. But in the choyse of two or more : consideration must be had, not onely of their learning,

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ning, but also of their order in teaching, and facilitie in dispatching their matters. In the which notwithstanding, we haue to weighe what is the habilitie of the learner, what capacitie he hath, and howe much he hath profited. When I was at Paris, Peter Danes and Iames Tusan atchieued one purpose, though by diuers meanes, that they might haue many auditors. They both dispatched a great number of lines in one howre. Tusan did examine them aptly according to y^e rules of Grammer, and Danes did so interprete Demosthenes, so much as was in him to do: and as farre as the tongue woulde giue him leaue, that he made him seeme a Romaine, beautified and set forth with Tullies words and sentences. Therefore the learned gladly hearde the one: the other had for his scholars such as woulde from the first foundation be taught that tongue, of a learned Scholemaster: It is a signe of great iudgement and a token of much learning, a signification of diligence, and a sincere meaning, not to stave longer in teaching a thing than neede requireth: and ouerpasse nothing that

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is to be expounded: as well for the matter as for the wordes and the Arte, and the comparing of it with other writers. And thus much touching the teacher. Nowe we haue to speake of the order and choyse which you must vse: and of the maner and waye which in reading and hearing you ought to folow. Wherein eftsones I must call to remembrance the ende of your studies, which is the knowledge of excellent learning, ioyned with an honest life, and a well pollished stile, and a pure and vncorrupt speache, beautified with ornaments both of wordes and sentences.

And bicause you vnderstande for the most part the first Artes of speache, and the preceptes and varietie of the two tongues, I meane Greeke and Latine, whereunto is ioyned the knowledge of wordes and matter: for that that wordes are the images of things. Therefore from this time forwarde you must ioyne togither and combine the studie of them both: and to that ende tendeth all my talke.

Wherefore, we will deuide the daye
into

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into two parts or times, of which the one is the morning, the other the afternoone. Now as the morning must be bestowed vppon Tullie and writinge: the time that remaineth after dinner shall serue for other Authors, such as may teach vs other good Artes and knowledge. Not as though these other Authors were not commended among learned men for their stile and speache: or as though Tullie were not full of excellent knowledge, fetched from the verie depth and bottome of Philosophie and wisdom. But although they are both helped the one by the other: yet because I iudge that Cicero at all times is chieflie and most principally to be followed, when we seeke for example: I must make this difference, that it maye be vnderstanded to whome at sometimes it is lawfull to digresse, and from whome it is not lawfull to depart at all. For seeing you accept me herein as a teacher, thus thinke with your selfe, that some thinges there bee which I account lawfull, whereunto I giue you leaue to diuert sometime, and some other things which I account vnlawfull,

C. iij. wherein

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wherein if you make default : I shall thinke you vnmindefull of this benifite, which you haue receyued at my handes, which is a foule vice in maners, and not to be named. For notwithstanding that I in the beginning did only craue of you, temperance, diligence, and constancie : yet I will not that the other vertues be neglected of you : and for mine owne part I craue a faithfulnessse at your handes, and a mindefulnesse of the counsell I giue you : which I account to be the certaine token of thankfulnessse. And but if you beleue that I giue true counsell, my talke shall be but of small authoritie with you. For as much then as a Citie is a societie and fellowship of men one with another: and seeing no societie is larger : nor is more wider spreade thzough so many peoples and nations with an incredible vertue and strength, than the fellowship of Christians which is called the Church : to the which fellowship Iesu the eternall some of the true God who hath a surname of a Kingly Manifestie, and is named Christ, hath called all mankinde out from euery part and corner of
of

of the worlde . Sith therefore I saye this is
the true societie : needes must it bee that ci-
uill knowledge be grounded chieflie on the
doctrine of Christ and God : and that a Chri-
stian man shoulde most trust vpon this doc-
trine, seeing it is ordeyned for the obteyning
of the heauenly societie , and doth agree to
the heauenly lawes and the gouernement of
God . The Philosophers sought after this :
neyther coulde they finde it : If Minos of
Crete, or Licurgus of Lacedemon, or Solon
of Athens had knowne this , they had left
their Countrie men in more blessed estate
than we see they haue. This was vnknowne
to Socrates Plato his maister, to Plato him-
selfe, yea Aristotle also wanted this doctrine
to make his ciuill knowledge perfite . Yet I
say not this to that ende , that they haue not
written excellently and well : and that in
many places or rather in the most part : but
bicause they were ignorant of that diuinitie,
whereby they might call men to heauenly
concorde , and bring their Citizens to that
ende which they haue purposed in their
bookes, I meane felicitie, and such a life as
is

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is perfitte of it selfe. And surely if these things be true, as in deede they are, it is to be thought that there be some things which are to be reade all our liues long: and some things that once reading sufficeth, so that the memorie decaye not: and some thinges which are to be recognised at certaine times. Which order you must obserue for euer: and you must neyther suffer nor bee content to be withdrauene or driuen from it: if ye will continue in that constancie, which you promised. Religion therefore and the cogitation thereof is perpetually to be retained. For often times most noble, wise, and most vertuous men, after things done with great glorie, and sometime after highe honours atchieued by gouerning the common welth, haue left that charge eyther bicause of sickenesse, or by reason of yeares: who yet from vertue, Religion and the godly ceremonies of their forefathers, coulde not be driuen. And I beleue that Cicero and other Orators good and vertuous men, did not purpose allwayes to pleade causes in the Court by reason of their age: yet they intended

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tended neuer to forsake an honest life. But alwayes to be doing some thing, and as much as they coulde to write of such things in the Latine tongue as might both profite their Countrymen, and pertaine wholye to the setting forth of Philosophie and wisdom in their native tongue. Wherefore if Religion in all the life is to be regarded and chiefly when we drawe towarde our ende: & if a wise man ought not to cast awaye the penne out of his hande, we ought perpetually to acquaint our selues with those writers, whose style we are desirous to follow, and thow we whome we maye be the better instructed, to vertue, Religion, and wisdom. Now if this may not be denied, then we may conclude that a wise man ought to spende his life in holy writers: and an eloquent man ought to be daily conuersant in Tullies workes. For as Religion maketh holie the societie of men, so doth eloquence make it pleasant: and both ioyned together, cause it to be helthfull. To this studie of religion I doe ioyne the discipline of maners, and all ciuill doctrine and hystories: and in
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this I thinke a wise man ought to ende his life. And these are those thinges which I deeme worthe to be read and studied for ever : now such things as it, sufficeth to read but once, are in this maner to be discerned. For what soever is of that kinde, hath this nature, that eyther it is not worthe to be reade for the foolishnesse thereof, or for the shortnesse, or easinesse not needefull to repeate : of these two kindes, that which is foolish must be shunned : And thother which is short and easie to vnderstande and remember, must be applied to further that ende, whereunto the varietie of our studie is referred : and is then chiefly to be vsed, when the minde being wearied with the studie of weighty labors for recreation sake doth withdraw it selfe : and in this refreshing, it is verie good to haue a repeater whose voyce doth shewe some learning, being cleere and distinct that it may be easily vnderstanded : and that the pronounciation maye breede no lothsomnesse but rather a pleasure, which chiefly is to be considered of in this time of leysure and recreation. There remaineth yet
a thirde

a thirde kinde of wziters: I meane those which are sometimes to be recognised, which is done chieflie at two seasons: whereof the one hath an honest necessitie: of the other, a learned man must haue an accoumpt. For it commeth often to passe, that wziting and reading of stozies must be intermitted for a season, when we wzite any thing of religion, or when we frame a worke of some part of the common welth, or when we deuise some Poeme. When that is done, if we list to finishe the stozie that we haue begun of some certaine time, or of some warre, we must resoꝛt vnto that Authoꝛ, whose order and maner we meane to folloꝛwe in vttring our matter, and to whome we woulde be counted lyke. And if after the finishing of that worke we be disposed to wzite of Philosophie: it were good to repaire to the same Authoꝛ from whome we are digressed, and whose steps we meane to folloꝛw.

But for as much as we haue appointed threē yeares, within which compasse this my cōsultation is cōprehended, I will now come vnto them: and first I will recompute in number

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her what thinges they be, wherewith we must be furnished within this space. For the Latin tongue therfore we must know Tullie throughout, and Cæsars Commentaries, Sallust and Virgill. In the which studie if we haue anye time to spare, we maye intermingle some part of Plautus, Terence, Varro, Lucret. and other, so much as maye easilpe be vnderstode, and bringeth pleasure when we knowe it. In the Græke tongue we must reade Xenophons treatise that he wrote of Cyrus, and the Commentaries wherein he discourseth of Socrates, we must reade also Herodotus, Thucidides, Demosthenes, and Aristotles booke of manners, and of the common welth. Beside Homer and Hesiodus. And when we may convenientlye intermit some of these, we must now and then common with Theocrit, and Pinder, Euripides, and Sophocles, or some other Philosophers, or Historian, or Poet, which shall best delight vs. But euermore when we studie for knowledge and vnderstanding, we must vse our Logicke rules, whereby we examine and trie the troth. And
more

moreouer, we must heare the Maisters and teachers of Geometrie, Cosmographie, and Astronomie, so farre as shall be necessarie for the ende of our studie. And we must gather out of all these, store of matter to furnish our stile, which daily must be sharpened. The nature whereof is such that with ydlenesse and intermission it waxeth blunt, but with exercise and as it were with continuall earing, euen as the Plowesharde becommeth brighter, so this is made more shining and sharpe. You see the burthen that I haue purposed to laye vpon your shoulders, which if you doe carie till the Calends of Januarie do this time three yeres return againe, we shall atchieue the thinge we would: that is, that your talke may be both wise and eloquent, and that the tongue and minde may sounde alyke, which I thinke to be more sweeter than any Musicke. I haue named to you in grosse, and peraduenture not distinctly nor fullye ynough what Authours you must reade and vnderstande. Wherefore I will also speake a little of this matter befoze I declare vnto you my opinion

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on touching obseruation, imitation, and style: that you maye in like maner vnderstande at what time euery one is to be read: and also that you maye perceyue what way you ought to take for the perfite vnderstanding of all these Authoꝝs, which I haue appointed you to reade within the time and space pꝛescrib.

First, therfoꝛe otherwise than we commonly doe, we must obserue and follow that auncient & noble rule: that biddes vs to haue a speciall care & regarde of time, and that we make good account of it: & that we our selues doe constantly continue in diligent reading and hearing of other, which rule if we kepe, we must chiefly auoyde thꝛee kinds of vices: whereof the first, is intemperance in eating and drinkeing: the second, is the vnseasonable companying with our friendes, and much conuersation with ydle persons: the last, is walking abroad. Whereof riseth such inconuenience that euen those that be painfull and industrious by this euill custome in gadding are drawne to sloth. And they that write of husbandrie, haue also giuen this lesson, who
forbid

forbid a Farmour or Bailiffe to be a walker: yet neuerthelesse the eye aswell of the Lorde as of the rich Farmour doth feede the horse: and where the Maister walketh about the worke it causeth the workemen to take more paine. Howbeit, bicause this custome doth oftentimes deceyue the vnwise: it is diligently to be looked vnto againe and againe, least the sweetenesse of walking doe make vs neglect the time and beguile vs of the care we shoulde haue of studie, and ouerthrowe and effeminate good natures, and by deceptefull custome shoulde wzing good purposes out of the mindes & thoughts of those that be studious. For neyther doth the name of the Peripatickes drine me from mine opinion, nor mine owne custome moue me that am naturally giuen to walk. But the Peripatickes did walke in the time of their disputing: as for our pzeceptes they appertaine to reading. And for mine owne part I had done more good and gotten more profite, if I had accustomed my selfe to sitting still. I lyke not therefore these walkes and paces in time of reading (for there are

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other times for health and recreation) but in recording, or deuising, or conferring one with another, I doe not mislike them, if they be moderately vled: that after a small walke and within a short time we maye returne to reading againe. Neuerthelesse, when you are in your studie and haue occasion to serch in many booke I doe not disallow that you stande at the Deske. And in conferring of Authoꝝ, and comparing many textes together wee must needes flete from place to place: But yet as we woulde haue a measure in eating, drinkeing, and in familiar meetings: so must we here also require the like. That we consider well what is necessarie, and what is ynough: whereof the one is measured by profite, the other by pleasure. And whatsoeuer doth profitably come in place while we are reading: we doe not refuse it.

Now sith I haue shewed you these three kinde of vices: let vs see what is next after to be done. And peraduenture the next is to consider whether all these Authoꝝ which I haue named, may if you aboyde and abandon

don these threë vices, be dispatched by you
in these threë yeares, and in what time that
may be done. For the times are to be distin-
guished, like as men doe measure euerye
action, not onely by that which is done, but
also by the space of time wherein it was a
doing, we will therefore begin with religi-
on, to which we attribute the first and last
holwe of the day. And there is no doubt, but
in these two howzes within threë yeares
space, we may be able to vnderstand and re-
member much that shall be commodious
for our instruction in religion, and for the
framing of a Christian and godly life. Chief-
ly when as our stile shall be the better fur-
nished with matter taken out of the holpe
writers, so that of good Latine wee maye
make better, and for the Greeke we maye
eyther interprzte it into pure Latine, or so
handle and polish it, that there may appeare
some goodly matter, and yet men should not
espie from whence it cometh: or if it bee
espied, it should seeme moze beautifull, and
beare a shewe of greater learning. These
threë times I saye, of reading and writing,

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will bꝛeede in a man store and varietie of matter, and as well for religion as other learning, though he haue but a meane wit, so that he ioyne therbnto continuall helpe of diligence. The other howres in the morning I assigne to Ciceros workes, and to the stile, not doubtinge but Tullie maye be all read and vnderstode in threē yeares, which if it be graunted, this is also true, that in the afternone howres as much maye be gotten out of other writers as well in the Greeke as in the Latine tongue: besides those bookes which shall be recited by the repeater, of whom we haue spoken before. Wherefore these threē yeares space shall bring great knowledge of religion: and of a great part of Philosophie in Tullie besides, many ensamples and hystories of his time, which in his Epistles and Orations are learned: and further al kind of sentences, councels, deedes, & sayings. And all this may be done with the mornings traueyle, which shall neyther be great, nor yet vnpleasent if order and measure be obserued. Now the afternones studie shall giue and yelde as much matter out
of

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of Aristotle, Plato, Demosthenes, Xenophon, Herodotus, Thucidides, Homer, Hesiod, Euripides, Sophocles, Pindar: and out of the other Orators and Greeke Poets: also out of the Latine, as Cæsar, Salust, Cato, Vergil, Lucretius, Catullus, Horas, and though you ioyne none other to these, yet you easily perceyue how much learning and variety may be gotten out of them. Howbeit, I wishe no writer to be ouerpasse: but that we taske somewhat of his doings, and runne ouer some part of him, and diligently obserue some things in him. But yet in such wise that we haue care and regarde of the time, with due consideration of the three yeare, and of the ende of our studie which we haue appointed. And for this cause neyther haue I named all writers: neyther bid I you to reade all these: neither forbid I you to knowe those which I haue not named. Plautus is a pure Romaine Poet: and Ouid a Poet by nature both plentiful and neate: and both the Plinies very profitable, and Liui is a loftie writer of an historie: and Tacitus is a true reporter of things. And as

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for those that haue written of husbandrye,
building, and of warfare: who denieth but
a learned man shoulde be acquainted with
them: but my prescription is of three yeaere:
and is agreeable to your age, calling, and no-
bilitie. For I write this worke for your sake:
wherein I consider what maner of Gentle-
man I would traine vp, that may be meete
to be a counseller of Emperors and Kings,
and to haue gouernement in the common
welth. And yet neuerthelesse I doe not doubt
if you get those thinges which you ought
partly to vnderstande, and partly to haue in
memorie, as well out of holpe writers, as
out of all Cicero: and out of the best Orati-
ons of Demosthenes, and out of the booke
of Plato and Aristotle, written of the com-
mon welth and of lawes, and out of those
which I briesfly named a little before: al-
though you may ouerslippe some of them if
the time so require: neuerthelesse I saye if
with care and order you atchieue but onely
these thinges, I doubt not but you shall be
welcome to euery learned companie, and to
euery wise assemblie: no lesse than Cotta
and

and Sulpitius were acceptable auditors to Scevola, Crassus, and Antonius in their three discourses of an Orator: euen as Tullie was glad also of the companie of y^e yong man Triarius in his disputation that he had with Torquatus concerning the endes of good and euill. But it is now time that I come to the order of reading and writing, which is the principall part of this our purpose. For now all men knowe almost what Authours are specially to be read, and what euery one may reade to his most vtilitie and profit: but how they ought to be read: First, fewe men knowe: secondlye, those that knowe are of diuers iudgements. For as he sayth, holwe many heades, so many wittes. But I will declare my opinion as I thinke best, and after mine owne maner, chalinging nothing as proper to my selfe, which o^rther haue vsed as well as I: and leauing to euery one his owne iudgement. Counseling you, not bindinge others to these my precepts. Now in reading we ought specially to follow the same order, which we vse in writing and speaking: that first, we care

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for things and matter : then after for words. But as in deuising and writing we are first to consider what we will teache, defende, or better : and then by what meanes we maye attaine thereto : so in readinge we must runne ouer the whole Booke, or Oracion, or Epistle, or some whole worke : and after we must take in hande by peecemeale to consider and iudge, and weigh euery poynt, least any thing should escape our vnderstanding, without the which, all memozy is weak, and obseruation is vncertaine, and imitation is deceytfull, although it is true that oftentimes we meete with some places in olde and auncient writers, which are of such difficultie and so obscure that they cannot be vnderstode at all, or else after they be vnderstanded, the profite thereof is not worth the paynes : such places doe I thinke best to ouerpasse. I remember that being a yong student at Loueine, and reading at home in my Chamber the Oracion of Tullie for Roscius : I lightly passed ouer the allegorie of the Seruilian Lake : but when I publicly interpreted that Oracion at Paris, I
inde?

indenuored all that I coulde to expounde the same Allegorie, hauing befoze asked Budes counsell and aduise therein. Yet I remember that I then gaue this counsell also to my auditoꝝ, that if they fortunẽd to meeete with the like rockes and obscure places, they should doe as good Plowmen doe, as well in seede time as in haruest, who are wont both in plowing and reaping to ouerpasse the thornie thickets, and deepe rootes of trees, and craggie stones, if the cost surmount the fruite. So also studentes shoulde note those places which cannot profitablye be vnderstoode at the first reading oꝝ present time. Neuerthelesse, as husbandemen ouerturne stones, and digge vp stumpes of trees, and plucke vp thornes when they can so doe, and when any gaine maye come thereby: so also it is good foꝝ studentes to staye at those sentences which may be vnderstoode, although with some hardnesse, specially if they bring light vnto the rest, which without them woulde be obscure. Therefore the first traueyle of reading doth consist in these two poyntes: the next, touching order and placing

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cing of thinges : the thirde concerneth the handling of the matter. In placing we note what is first set , as in a shewe or the forefront of a battaile , and what is reserued to the ende, and what is handsomly conueyed into the middelt . In handling wee obserue what is largely discoursed, what is shortly discussed, and howe oft any thing is repeated, and that with what kindes of wordes and formes of sentences : moreouer, after what waye and maner of methode. In these poyntes consisteth the whole reason or cunning of vnderstanding, of imitating, of writing, of speaking : to the atteyning whereof, we must prouide three kinde of Bookes, the one for things and matter , which are called the bookes of common places as may represent the preceptes of Arte. The places of things and words are almost one : notwithstanding howe they differ, I haue declared in other booke. The places of Arte are taken from thence , from whence we learned the rules and preceptes of the same , which of all other are best set forth by Aristotle and Cicero. Now this practise is called *TIME*, and
con

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consisteth in resolution, whereof you haue
hearde me speake oftentimes: which prac-
tise we ought to begin in our yong yeares:
but we must continually exercise and con-
stantly go forward in the same, if we meane
to follow those Grækes & Romaines which
haue bene praysed for learning, and haue
bene counted wise in gouernment, I meane
not only Rhetoricians, or Orators, or Phi-
losophers, but also Consuls, Emperors, and
Kinges: who haue nowe no lesse fame and
glozie through learning, than they haue ob-
teyned by their notable and valiant deedes.
Wherefore the barbarous custome and rus-
ticall opinion of our Gentlemen is the more
to be blamed. Who for the most part thinke
themselues not worthe to bee accounted
souldiers, nor warlike ynough, if they seeme
skilfull in letters, who are ashamed of lear-
ning, and not of maners, what maners I
meane, speciall ye in some of them, I am
ashamed to report. How much more is it to
be praysed when in a noble house there be
noble Gentlemen, whose liues and learning
are aunswereable to their birth and nobili-
tie.

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tie. Who as they take ensample of a noble and commendable life, eyther of their owne elders, or of better houses : so doe they giue an ensample of the lyke to their posteritie that shall succeede them, and encourage other men to follow their vertuous steppes. What did more hinder the true glozie of the noble Athenian Alcibiades, than that he followed not the councell and good lessons of Socrates. Pericles in the same common welth obteyning great prayes and high renoume, hath to thanke eloquence and learning for the greatest part thereof. The Romanes enuied and had in great hatred the newe vsurped kinde of tyrannie of Iulius Cæsar : yet is he the lesse enuied therefore, & the lesse dispraysed of honest men, by reason of his booke which are called his Commentaries : wherein is exprested his Martiall prowesse, which is no more renoumed by his valiant doinges, than adorned and worthily set forth by his excellent writing. But that I may returne thither from whence I am digressed : it behoueth vs to haue these three kindes of volumes whereof I haue spoken.

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spoken. That is to wæte, of thinges, of wordes, and of Arte. And notwithstanding, there be all readie set forth many Commentaries of the Latine tongue : and though some men also haue indeuoured to gather together common places of thinges, and to store vs therewithall : yet is it both profitable for memorie : and the gaynest waye to perfection that euery man should gather and dispose his owne places whereby he shall haue occasion to adde or detract, or chaunge something in y inuentions of others. And for bicause I haue often both spoken & written at other times of the places of words, which are almost all one with the receptacles of things : it shall not neede at this time to reapeate the same. As for the places of Arte they are gathered out of the bookes of Rhetoricians : as for example, concerning the partes of an Oracion, and the kindes as well of causes as of reasons and Rhetoricall figures, and Perioodes. And bicause the obseruation of these things pertayneth to the second labor of reading wherof, we began a little since to speak : and bicause the times of reading,

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reading, obseruing and noting, ought to bee
ioyned and knit together : we will declare
somewhat more at large this maner of ob-
seruing and noting . This practise I nowe
speake off, beginnes with marking , and
endes with comparison. I call marking, that
which the Greekes terme γνῶσις τῆς ὑποκει-
μένης πράξεως καὶ ἐργασίας, when we
consider and vnderstande as well the mat-
ter, as the handling thereof. Likewise I call
comparison as the Greekes woulde say τὴν
τῶν ἄλλων συζήτησιν . Which is when we
compare one thing with an other, to see how
eyther they agree or differ. For first we haue
to consider what is sayd, and how it is sayd :
Then after forasmuch as one thing hath of-
ten a sundrie kinde of handling, for comely-
nesse sake, the present things are to be com-
pared with other, which are written and set
forth eyther by the same Authoꝝ, or by some
other. After this bypartite and double laboꝝ
we must go to noting , and loke what we
haue marked and vnderstode, we must ap-
ply the same to our places of Arte, and note
it in our booke, distinguishing euery thing
as

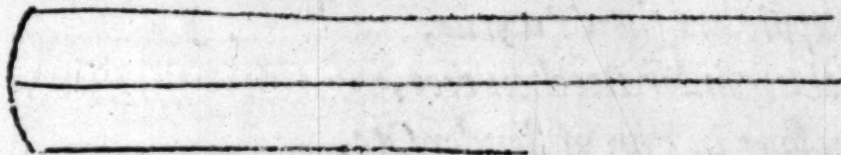
as it were in the proper formes and seates. Againne there are threë kindes of noting, one when we write out whole places, another when we gather the summe of the same places in fewe wordes, which the Grecians call ἀποσημειώσεις, we may terme them abridgements. The thirde kinde is when we drawe out euery part in figures, which for the more playnnesse in teaching I am wont to call ἀποσχηματισμός that is to say figurative draughts, or if I might so terme the, defigurations. For figurations doe more properlye pertaine to the Authoꝝ themselves: our draughtes may aptlier be called defigurations. Neyther is this a toy deuised by vs, but a certaine thing which hath bene long since vsed in Grèce and Italie of the maisters of Logicke and Rhetoricke there. For both the Peripatickes distinguish their kindes of conclusions and the contrarietie of Propositions by figures: and likewise the Rhetoricians call their Períodes of threë members, some of them ἰσοπλευρές, which haue all threë partes of equall length, and some of them ἰσοσκελεῖς, which haue onelye
two

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two parts of like equalitie : Likewise when Orators and other writers diuersly amplifie matters, as a man would saye, ere edifications or buildinges. And in the seconde of those three booke which Tullie entituled De Oratore, that is to saye, an Orator. Anthonie maketh mention of framinge and buildinge of an hystorie, bicause all these thinges maye be drawne out and framed as buildinges are : that the foundation maye appeare, the roofe may shewe forth, the entraunces may be seene, the Chambers may be seuered, and that the doores, windowes, pillers, and other partes may cunningly be set before our eyes, so that the whole building may be beheld. The like whereof, Lucillus and Sceuola did note also in Albutius and Crassus in the building of their wordes.

*How feately are these wordes set out,
As paving Stones by Arte no doubt :
In beautie braue, and colour gaye,
Thy boistes and bragges doe then awaie.
My sonne in lawe fine Crassus is :
Is thy Rhetoricke as pure as his?*

For example therfore let vs make a draught
of the first Periode of Tullies first Oracion
which consisteth of three members as follo-
weth. There be two thinges which in a free
citie are most of force. This farre goeth one
member hauing the number of fouretene
sillables, the next member that followeth
hath iust as manye, and is thus expressed:
And both y^e same do chiefly hinder vs at this
present. Now the thirde member is shorter,
and comprehended in ten sillables as thus:
Thone is great fauor, thother is eloquence.
Hermogenes did make this kinde of Period
with the figure of a Triangle called *ισοσκε-
λες*, reered vp in this sort.  But bicause
that same short member is sometyne
placed first: sometimes put in the midst as
may seeme most delectable to the minde and
care: it may also be figured by the drawing
of lines: whereof, two be of equall length,
the thirde is shorter, as thus.



The like maner of practise maye be vsed in
C. i. Per

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Periodes of two or foure members, and also in long sentences, or circumductions, of the which, you haue hearde in Rhetoricke, neyther were it harde for me to bring many ensamples, if the Printers woulde giue me leaue, or were it appertayning to this place. For in deede this treatise requireth an other time: and it is ynough that I now shew vnto you this order a farre of. Chieflye sith before this time you haue hearde me tell you of the like. Howbeit, not only Periodes and long sentences may be thus figured, but we maye in like sort note in Oratores the handlings of thinges, which they call *εργασίας*. This Sommer I expounded vnto you the Eclogs of Vergill: and I shewed you how artificially and finely poore Melobeus sorow and miserie was expressed in verse. For the first foure verses haue a comparison: but how trimly are they handled, how cunningly are they framed and set together.

*O happie art thou Tityrus,
that vnder Beechen tree,
Thy song in Pipe of slender Ote,
doste sounde with voyce so free.*

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He singeth the felicitie of Tityrus in two verses: but of himselfe he complaineth in a verse and a halfe.

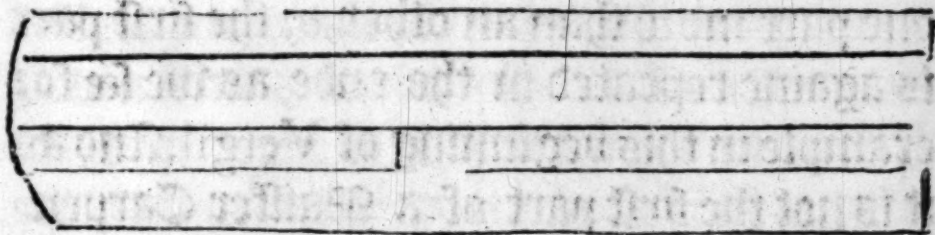
But we alas our countrie costes and pleasant fields forsake.

Wee flie our native soyle.

After, he returneth to the happinesse of Tityrus, and finisheth the vnperfite verse and addeth the whole.

*But thou in shade thy ease doste take,
And makest the woods for to resounde aloude faire*
(Amarill.

This exposition hath a compasse in maner of a circle: for euen as in words, so likewise in things there is κύκλος and εργασία κυκλοεισ δης that is to say a circle, or a circlelik handling and setting forth of the matter. Therfore they that followe the Mathematickes doe note this with a circle: yet may it also well ynough be marked with this figure.



C.ij.

And

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And so Melobeus at Tityrus beginneth and at him also endeth. But peradventure some man will demaunde what commoditie is in this deuise and practise: seeing it is not only long, but also almost infinite, and besides it is free and at the libertie of the writer. And that I may first make aunswere to the last poynt: that it is not algates free, noꝛ at the writers libertie, that ought both to satisfie the eares of the hearers, and the iudgement of the learned, and must be agreeable to the matter. Secondly, although there be infinite examples (foꝛ manye are extant, moe haue decayed, and many new peradventure shall be inuented) yet is the order of this practise comprehended and limitted within certayne formes: euen as this comparison is whereof we speake, which is eyther of like things, oꝛ of contrarie thinges, oꝛ of things that differ in some pointes. Furthermore, eyther both partes are shortened oꝛ enlarged alyke: oꝛ one part moze than an other, oꝛ the first part is againe repeated in the ende as we see foꝛ example in this beginning of Vergil. And as it is not the first part of a Maister Carpenter

ter

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ter to beſee and know all the buildings that are in the worlde, but it ſufficeth him to haue ſuruaied and taken a patterne of ſome of the beſt in euery kinde: ſo alſo ought a wiſer to doe: that amongſt a number he make choiſe of ſome, whom he may followe, and with whome he maye contend at his pleaſure. Now touching the commoditie hereof, the firſt profite is this, that we ſhall hereby the better vnderſtande the matter, and ſo keepe it the longer in memorie: the obſeruation of the Arte or workemaſhip breedeth a pleaſure, wherof riſeth a conſtancie and an earneſt deſire to read other mens writings: which two vertues are repugnant and contrarie vnto other two vices: I meane lightneſſe and lothſomneſſe, than the which nothing is more peſtilent and pernicious to honeſt ſtudie. Thirdly, this diligence doth much helpe iudgement: and oftentimes the marking of the Arte in an eaſie place maketh vs more able to fetch out the deepe and hidden ſenſe of harder places. As Tityrus in his Antitrophe or Counterverſe in the firſt verſe he acknowledgeth both God and his

E.ſij.

owne

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owne quiet state.

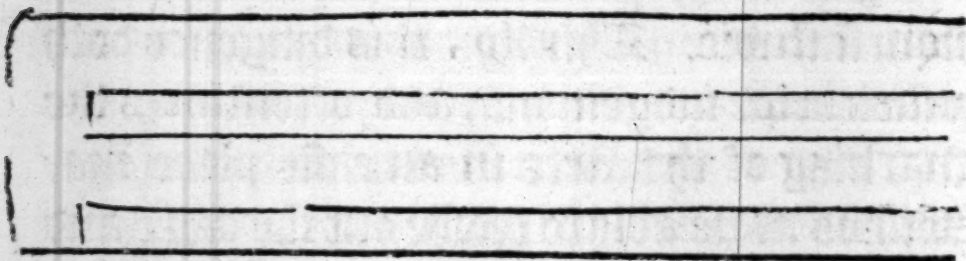
O Melibey our God to vs this quiet state did will.
After he rendreth a reason thereof in two
verses, and promiseth to honor him as God.
For he, for aye shall be my God, vpon his Altar stone
Oft shall the tender Lambe bee slaine from sheepe-
(foldes of our owne.

In the two last verses he returneth agayne
to his quiet state, whereof he had spoken be-
fore, and declares wherein it consisteth.

He did permit my beastes to graze at randon as you
see,

And bade me play on homely Pipe what best deli-
ted mee.

Therefore maye these fiue verses also be
drawne with lines in such sort that the verie
frame and casting of the worke may appere.



There is yet also a further profite of this
practise consisting aswell in those Annotati-
ons,

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ons, which I called ἀποσχηματισμοί, that is a-
bridgements, as in these Apolchematismes,
which we englished figuratiue draughts or
defigurations: and that profite is this, that
hereby we perceyue how the kynds of spea-
king differ one from another, and by what
meanes we may attayne to discerne euerye
kinde, for without this practise, wherby shall
we iudge how the threë beginninges of Ver-
gils works differ one from another: I meane
of this Eclog, of this Georgiks, and of his E-
neidos. For this first beginning of this Eclog
is finely compact by reason of the comparison
that he vseth, which agreeth well to the songs
of the shepeherdes: the seconde beginning is
moderately enlarged by particion, which be-
seemeth a good sparing fellow of the countrie,
and a thriftie husbandman: the thirde, is set
forth and adoꝛned in ample maner, as the
grauitie of a noble personage did require.
And these threë kindes may be as well distin-
guished by diuersitie of lines, as by different
wordes and termes of Arte: wherefore, this
practise bringeth this commoditie, that
though thinges differ but a verie little, yet

C.iiij.

wherein

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Whetein they differ, we may plainly perceue. For these two Latine verses haue like feete as Grammarians terme them.

*Tityre tu parulæ recubans sub tegmine fagi,
Protenus æger ago, hanc etiam vix Tityre duco.*

Which I put into English in this sort.

*O happie art thou Tityrus that vnder Beechen tree.
I sicke doe driue my Gotes a farre, scant able this
(to leade.*

Yet doe they differ both in the coniunction of the wordes and letters, and also in harmonie and tune. Whereof springeth the Poeticall number, and that may be vnderstanded by this draught.

! . . . ! . . . ! . . . ! . . . ! .

For the first foote and the last haue semblable harmonie and time. For the sounde of the voyce is in the first sillable, that is to saye, in the thirde sillable from the ende: and the seconde and thirde foote haue the sounde in the middelt. But in this verse it is otherwise.

Protenus æger ago, hanc etiam vix Tityre duco.

For though it be measured with the lyke
feete,

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feete, yet doth it differ in the sound & placing
of the letters, as appeareth in this draught.

! . . ! . ! ! ! . . ! ! . . ! .

For the first and seconde heroicall feete hath
two sharpe soundes : and the thirde hath a
contraction of bowels : and the two spon-
daicall feete are more sounding : so that this
verse as it is in matter more dolefull than
the first : so is it also grauer in sounde. These
examples are taken out of the Poetes : but
bicause I interpreted and shewed you these
foresaide things this last sommer : I purpo-
sed to vse such examples as you were alrea-
die acquainted withall, and as you had late-
ly hearde. The same order we ought to fo-
low in Orators and Hystorians. For all
writers haue amonge themselves manye
thinges in common. As for example, if I
woulde thus frame a sentence: A wise man
alwayes followeth honestie, and for the
maintenance thereof doth willingly of-
fer himselfe to the death, but a foole es-
teemeth pleasure more than honestie.
Whereas a wise man measureth not his
pleasure

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pleasure by the wanton delight of the senses, but by vertue and honestie. This kinde of speach or sentence is philosophicall : but it is framed according to the paterne that we tooke of the Poet : which thing eyther can not be done, or can hardlye be perceyued without this Arte, practise, or obseruation, or else howsoever you lyst to terme it. And this sentence differeth from Vergils verses, in kinde and nature of wordes, but in forme and shape, it is almost all one.

For as two cotes differ the one from the other, which are shaped both of one fashion, the one being greene and of a fresh and pleasant colour : the other blacke and more sadder, and the one hath an elle of cloth more or lesse than the other, at the discretion of the Tayler. To obserue these things, and to set them in order in their proper places (doth greatly helpe vs to practise & imitate) and of it selfe is verie pleasant to vnderstande. And although it be variable and copious : yet by bestowing one howre diligently euery daye where neyther wit nor teacher wanteth : it
is

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is wonderfull howe much mans traueyle
maye atchieue and attaine vnto in three
yeares space. But dulye considering your
condicion of life, and what your calling is:
I counsell you chieslye to bestowe this your
traueyle first in the Orations of Cicero and
Demosthenes: Secondly in Tullies booke
of philosophie and in hystories, although also
his epistles are euen at the first to be taken
in hande. In reading all these betwixt times
we must make a steppe to Poets. Howbeit,
it must be done, sparingly, neyther may wee
tary in them ouer longe before our style be
made both copious and meete for an Ora-
tor. For, I lyke well the counsell of Anthonie
in Tullie, who did diligently and vsually ex-
ercise himselfe in ciuill controuerxies, and
matters of Court: Hystories he read for his
pleasure: and as for Philosophers, although
he read them, yet he did not follow them, by
reason of their short and brieue disputations:
But from Poets he vtterlye abstayned, as
from those that spake in a straunge tongue.
Howbeit, Anthonie did much dissemble his
studie, as he did also his Arte in pleading.

And

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And whereas he sayeth he vnderstoode not Philosophers : noꝛ dealed not with Poetes : he doth declare, what is to be followed in imitating, and what is to be shunned, specially of an Orator, whose talke ought to bee liked and allowed of the people. And I write this to the ende, that you maye see in what thinges you ought chiefly to bestowe your traueyle : whereby you might come vnto that ende which you shote at. But nowe because all obseruation, and all noting and marking of examples is prepared foꝛ the stile, and is directed and referred vnto writing and other exercises : hereafter we are to treat what order in writing you ought to follow. Wherein this is the first precept that you consider well the Argument and matter whereof you will write, which Aristotle calleth τὸ ὑποκείμενον πρᾶγμα. That same must be such as we must fully and perfectly vnderstand, neyther can it be that we should in writing expresse any maner of thing except we know the nature thereof : no more than if a Paynter woulde paynt the buckler of Ajax, oꝛ the Armour of Achylles, oꝛ the honorable

honorable meeting and giftes of Diomed and Glaucus which he had neuer sene, no neuer hearde of. Therefore let this be the first precept, that the whole nature of the thinge be knowne. Out of this precept riseth another, that is, that we make choyle of things: that in the beginning of this our exercise we chuse such matter, as maye be easily vnderstode and handled and vttered without any tediousnesse. For in tediousnesse when thinges be long and obscure, it is to be feared least the traueyle shoulde be to painefull and laboꝛsome for a yong beginner, wherof riseth a lothsomnesse of this practise, which we wishe to be delectable and pleasant, and not heauie or lumpish. For as he singe 'h not so well that is compelled to sing: so also he writeth not so cunningly and skilfullye which is loth and vnwilling to write, as he which writeth with a prompt and earnest desire: Therefore the style is to be applied in the beginning to plaine thinges, and not to those that be tedious and obscure. To which two preceptes is ioyned a thirde, and that is that our matter
may

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may be quickly dispatched : for I will haue the diligence of this practise measured by the number of lynes, and not by the whole nature of the matter . This rule also may well be giuen in this place : that the first yeare be spent in Cicero, out of whom, we gather matter for the style : neyther doe I meane that we should write whole Orations to the imitation of him : but first some small parts, such as be of the shorter sort. Which haue either some necessarie, or some notable place in them. I call that necessarie that is almost euer to be vsed : notable, which is commended for that it is seldome vsed, bicause of the singuler finenesse and passing sholwe, and in longer matters doth not appeare . Wherefore we account the first yere for the reading of Tullies bookes and for the framing of our style : as for other writers, as well Greeke as Latine, it shall be sufficient for the time, if we only reade them to vnderstande them. And let this yeare be onely bestowed vppon Orators and Poes : the other two yeares that follow may ioyne therewithall Hystoricall and Poeticall exercises, so it be sparingly

ringly done, that the other principall exercise be not hindered, nor the senatorie and Courtlike speache of an Orator be not infected and corrupted vnawares, eyther with vnwonted exercises of Hystrorians, or with straunge tongues and termes of Poetes. Now all this they shall most easily and most surely obteyne, who haue instructoꝝ to direct and teache them: And bicause there are fewe which can doe it, we must diligently take heede, least in steede of a learned and a skilfull teacher, we prouide one that hath neyther learning nor skill.

And thus much touching the stile and the vse of writing: wherunto the auncient men iopned meditations and declamations before they woulde deale with ciuill causes, and matters in Court. But bicause al these things without imitation are to no purpose, we are from hencefoꝛth to speake of that, wherein these questions may be demaunded. What is Imitation, and what authoꝝ are to be as examples and patternes foꝛ to imitate: and whether we ought to take ensample of one, or of many: moꝛeouer, what things

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things are to be imitated, and how : lastly,
at what time we shoulde beginne this imi-
tation. Of all which poyntes I will shewe
you mine opinion, and that briefly. For
in this small volume, and to satisfie your
purpose it is not seemelye to discourse at
large of all these matters. I doe not teach
what is requisite for all Imitators to doe :
but what way you ought to take : who both
in noblenesse of birth, and in state & calling
differ from other learned men, that purpose
onely to spende their lyfe in learning. I call
Imitation that which the Greekes name
μιμῆσις, wherin is *ζῆλος* that is to say, an
ardent desire and loue to attayne to that
in the Oracion and speache of an other, see-
meth worthie of prayse and admiration.
And is nothing else but a meanes and way
holwe to expresse in your owne talke those
maners and formes of speaking : which the
Greekes call *εἰδὴ* and *ἰδέας*, which be com-
mendable and beautifull in the talke of an
other. We will haue an Arte to be in this
practise, that nothing be done contrarie to
comlinesse, which is to be obserued wyth
great

great care , and there is in it a science of an
vniuersall thing , and of all things : and not
of some one thing or one parte alone . For
who doth commende that paynter , which
onely can paynt the hande of a man and not
the other partes : or that can onely drawe
the heades of men : and cannot represent o-
ther liuing creatures with meete and apte
colours and conuenient shadowes . This
practise requireth no small arte nor slender
science : but in this doctrine is to be obser-
ued whatsoeuer is requisite to all kindes of
eloquent speech : to the which, all imitation
is to be referred , and hereby we may the
better vnderstande the seconde question : to
wæte , who is most chiefly to be imitated,
whome we may count for an ensample and
patterne to followe . For he whose vertues
are most in number and greatest in excel-
lencie, ought chiefly to stirre vp our desires
to attayne to the lyke : not that these beau-
tifications are so to be applyed , that euery
man may easilye perceyue them : but I
speake of you and such as be Imitatours,
who can spie and discerne these kindes of

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Rhetoricall speeches, and the figures of the same, though other men can not see them. But forasmuch as amongst the Latine writers, I meane those olde Romaines, whose speech was both rounde, pure, and eloquent, there is none that hath more plainely expressed to vs all these *idéas* and formes of speaking then Marcus Cicero: and seeing that both the writers of his time, and also those that did afterwarde succcede him, haue yelded vnto him the chief price of eloquence: who can doubt, but he ought to be accounted as the standbearer in all examples. There is no forme either of Rhetorical eloquence: or of phisicall discourse, or of dayly speech, but that he hath eyther wholly expressed it, or he hath left such a draught of some part of it, that a meane workeman may easily perceyue how the other partes shoulde be deuised and framed. Therefore let this be graunted as a certaine principle, that in the latine tongue there is no ensample eyther more certayne, or more excellent than this writer: but let vs see also whether he be the onely example, and whether other be
not

not excellent as well as he. In the which question, if a man will demaunde this of me, whether Tullie hath written of all matters or no, and whether all his writings are yet extant: I must needes say that I am demaunded that which neyther can be unknowne, nor ought to be asked. For wee want his booke, intituled of a common welth, as all Gramarians doe knowe: wee haue no hystories written by him: neyther wrote he any of those thinges which Varro hath written of husbandrie, or Plinie of naturall things, or Vegetius of warfare, or Vitruuius of buildings. Furthermore, how many thinges are there in the Greeke Philosophers, and Hystorians, which Tullie hath not touched: but we speake of the science of imitation, which onely maketh a perfitte Artes man, and is the Moderatrix and ruler of the style: although the style it selfe is called the maker and maister of speaking. I permit that all Authors and all thinges be read: but with discretion and iudgement: hauing allwaye this opinion, that we maye gather great store of good matter out of o-

J. G.

ther

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ther writers, yea, and wordes also : but the style whereof we spake being an imitator of the best examples, should euer vse a choyle, and should applie such formes as are most agreeable to the things : the kindes and properties of the which formes can be founde no where better than in Tullies workes. Although I ought to confesse, and gladly doe confesse that there be some thinges in Demosthenes, the like whereof you cannot easily finde in Cicero. And in Platos dialogues there are many notable and diuine thinges worthe imitation, whereof though Tullie haue shewed now and then a shadowe, yet hath he exprested no perfite ymage. Besides, who woulde denie that, as if we had verses to make, we should imitate a Poet : so if we had an Hystorie to write, we shoulde make choyle of some Hystorian, wyth whome we might contende, endeuoꝝing to come as neare as we coulde to his patterne and ymage. How is it then : verily looke what order must be kept in reading, the same must be obserued in imitation. The first and chiefe trauell must be bestowed in Cicero, and what

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whatsoever he wanteth, we must seeke for it in other places. But first learne Tullie, and exercise your selfe in him: and so long as you go forward and finde profite, repent not of your example. I made mention before of comparing of writers, which the Grecians call συζησιον and συγχεσιον, which practise doth much profite our studies. Who denieth that Tullie and Demosthenes doe handle and set forth many thinges oftentimes in like sort, and oftentimes also who doth not think it lawdable when you find in other writers that which is good and singular, to note and marke the same: and to referre it to the places of Arte and imitation, whereof I haue spoken: thereto drawe out the handling of the matter, to name the Author, and to gather in brieve that thing which is treated off. Therefore sith our question is of the Latine speeche, and our purpose is to polliish and file the tong & voice of a Senator or counseller: and seeing alwayes we make chiefeest account of Cicero: neyther hath any man exprested so plentifull the kindes and formes of speache with all elegancie and

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comelynesse of talke as hath this Author :
who will say that he is not worthie to be re-
teyned and imbraced so long as we learne
of him excellent matters , and such as we
knewe not before, and so long as we finde
in him euen what we can wishe or desire :
and yet were it a madnesse not to take of o-
thers if we may, that which wanteth in him.
Neuerthelesse, after that you be well furni-
shed with the store, welth, and substaunce of
this Orator, if you happen to come vnto o-
thers , it shall not be harde to see what you
want , and what is needefull for you.
And after your taste is well seasoned with
the holesome lyquors of his eloquence, there
shall be lesse daunger and lesse cause to feare
that the same shoulde be corrupted with
other straunge matters. Wherefore, after
we are acquainted with Demosthenes that
stronge brauened Orator, we may profita-
blye go to the fine and neate writer Isocra-
tes : or else we may ioine them both together
at one time. In like maner, I doe not onely
permit you to make an orderly passage from
Tullie to Demosthenes : but also I coun-
cell

cell and wishe you, betwixt times, to make startes from the one to the other, and oftentimes to compare the one with the other: and euen so, if we purpose to write a storie, we must vse another kinde of stile than before we did: which is also Tullies opinion and iudgement.

For, a storie is written in a softe and tractable kinde of stile, as Anthonie sayth: and flowing with a certayne gentle equabilitie: as contrariwise, in the Court and at the barre we speake more roughly, and our sentences are more sharpe and poynant. Therefore an hystorie requireth an other kinde of enditing, as we may see and perceiue in the best authors. But neuerthelesse, to attayne to this grace no man can better further vs nor furnish vs then Tullie, who as he could haue done it as well, and peradventure better than Salust, Caesar or Liui so will he also sharpen our iudgement that way, that we shall be able not onely to doe the lyke, but also as it may sometimes happen peradventure better. Pollio as Quintilian reporteth, spyped a certaine patiuitie in

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Liuius stile, which he coulde not haue iudged nor considered, if he had not learned of the best authoꝝs, the true properties of the romaine, and of the patauine speeche. And he which hath his mouth well washed and seasoned with Tullies waters: shall be able with the same to feele in Liuius, as Pollio did a kinde of straunge speeche, and a certayne peregrinitie, if I may so terme it. And hys therto of that question in which was asked: what is most chieflie to be imitated, and what other besides him. For Cicero must be followed first of all: and besides him the best of euerie one in his kinde. It followeth, that we declare what thing we shoulde imitate: and what order is to be obserued therein, which part, although it be long, and pertaine to all the preceptes of eloquence: yet will we conclude it in a fewe poyntes. For all this deliberation beginneth of one heade, and that is immediatlye deuided into two bzaunches. For first of all, we must consider wherunto the matter or argument doth tende, which we haue taken in hande to utter and expresse. Next this, we must see after
ter

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ter what maner it shoulde be handled, and what wordes and sentences are requisite for the beautifying and setting forth of the same. And for this cause in the definition of imitation, did I comprehend and include the maner of handling, and the kinde of utteraunce: And plaine it is, that if we meane to write a Dialogue, and to bring men in to comen together, we shoulde not seeke in Tullies Orations for a patterne to followe, but rather in his Tusculande or Academi- call questions, or in his other like disputations. So if we haue an Oracion, Comodie, Tragicdie, or Satire to write: it is euident, whither we ought to looke, and whither we shoulde direct both our eyes and our minde. This practise therefore beginneth at the argument or matter, and then it goeth out, as I saide, into two braunches. The argument I haue often termed τὸ ὑποκείμενον πρᾶγμα, other name it ὑπόθεσις. The kinde of speech or forme of utterance, I call ἰδέαν and as for the maner of handling we may at our pleasure eyther call it μεθόδου ἐρῆσασίαν not as though there were not a kinde of hand-

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handling also in the formes of vtterance (for euerie one is handled after a peculier manner) but we apply handling properly to the thinges which be apt and agreeable for the same. But concerning the Argument, we must vse a choise. Wherein we must follow the counsell of Horace who doth aduise vs.

*To choose such matter when wee write,
as fit is for our strength:*

*And long to wey and payse the same,
vntill we know at length*

*How much our shouldiours may sustaine,
and what they will not beare.*

Which strength of ours is greatly increased wth diligence, for these which are inferior to other in wit, and learning, ought by the example of good Orators, and of the best writers, to helpe themselves with diligence. Wherby it commeth to passe, that strength is to be measured by three things, that is, by wit, knowledge, & by diligēce. For he which is endued with sharpnesse of witte, and hath gotten learning to guide & accompanie the same: If he adde diligence, and continuall exercise

exercise therebnto, it must needes be a harde matter, that he shal not be able to set forth in writing, and pollish with his pen. But we cannot fully declare this part of our consultation befoze the time of imitatioⁿ be known: And for bycause mention is made of habilitie, witte, and learning: we will briesfly speake of this last poynt, that is to saye, at what time imitation shoulde be begonne: which is not so much to be measured by age and yeares, as by strength and habilitie.

Therefore, as Aristotell did exclude yong boyes from his *Ethickes*: So I also remoue from this artificial practise not onely childzen and boyes: but also those men which know not the preceps of *Rhetorick*, neyther haue attained to anye vnderstanding of learning, nor haue not a singuler desire to make their speech & stile like vnto that which is most praise worthe, and of the best sorte. For as I thinke, this caused Aristotell to banish boyes and yong men from his doctrine: for that he sawe in them neyther constant promptnesse of will, nor morall iudgement. So we also vnto this practise & trade

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trade of imitating doe admitte him whose minde is inflamed with y^e loue of eloquence and whose brest is not barren and boide of some knowledge of learning . But as for the ignorant or sluggish sorte , we commit them to the teachers of other Artes , which can better away with them, vntill such time as they be further instructed and moze incouraged . Therfore , when the minde is so prepared , and in such a readinesse , as I haue sayde, than is the fittest time to beginne this practise : Howbeit , I require not exquisite learning for this matter, I am content with this your indifferent skill . Neuerthelesse, there be three times appointed for this practise : one while we are learning of it , which is the first, another , when we haue learned it, and that is the middle time, and the thirde and last time is , when we perfectly knowe and vnderstande it . For so long we ought to learne this Arte, vntil we haue gotten it, and that wee be able to deuise and make somewhat , that may be published worthe the hearing of all men, and acceptable to the learned . But when we haue gotten and
obtayned

obtayned both the knowledge of this, and of many things besides, euen as a player that hath beene well practised in playing y^e second part, may afterwarde well ynough be admitted to play the first parte, and to shewe himselfe vpon the stage: So also your stile, after it shall be filed in this sorte, shall not neede to feare the opinion of the multitude, nor to dread the iudgement of learned men. As for the third tyme, when we are growne to perfectiō: although it be to be wished, and though we ought to labor al we can, that we should thē seeme to neede no moze examples: yet I doubt whether euer anye man shall attaine therebnto. For in so great varietie and excellencie of Philosophers, Orators, Historians, & Poets, there will be alwayes somewhat, which eyther we haue not read or not marked befoze: so that still we haue some thing to encrease our knowledge. For it is a hard matter to reade and vnderstande all things: and to remember all thinges, I think it can neuer happen to a mortall man.

Neuerthelesse, we must labour and proceede as farre as we can. For it is shamefull
to

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to staye in a vertuous, commendable and a glorious race, when you maye runne further : specially seeing the last traueiles for the most part are more easie and pleasant than the first . Howbeit, this is also true that although you cannot be comparable or superior to the most perfite : yet is it good and commendable to contend with them in many things : and to go beyonde them in some things, if we be able : and eyther to adde or take away, or chaunge somewhat in the inuentions and ensamples of them, whom we doe imitate, and to attempt and labour to doe somewhat , which maye be better : and hath euermore bene graunted to all men in all times . For imitation ought to be free, and not seruile or slavish . Neyther will we that an imitator doe alwayes followe the steps of another : but diuers times and as oft as he can, if he maye doe it decently, let him out runne him that went before. Therefore , before a yong man hath some taste in learning, & before he haue some vnderstanding in Rhetoricke and Logicke : I will not admit him into this schole , but will leaue him
him

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him to the Grammaticians, whose bulgares and prescriptes he must yet follow, as lynnes that be drawne by another man. But when he hath once obteyned these thinges : if he haue wit, and if there be in him a loue and an earnest desire to eloquence, as appeareth in you : than shall this schoole be open for him, and we will trie what this order and practise can worke in him. And in the beginning of this exercise, whomsoever we shall account the best writer in any tongue : him shall we reade with great diligence : and first, we shall consider what he sayth : next, in what order, & with what kinde of vtterance, and by what Methode or maner of handling. Wherof the first pertaineth to inuention, but order is referred to collocation : and the kinde of vtterance belongeth to the forme of speache. And as for the maner of handling, which doth chieflie cause and make this forme : it conteyneth aswell the ornaments and figures of speach, as the polishing of sentences and reasons, as also the framing, knitting and numerousnesse both of members and whole Periodes, with the
varietie

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varietie of all those things compared together, which being taught in Arte, are here obserued, and as a man would say, are drawne out, and set forth in their colours : All these thinges must be layde vp in store, and noted in that volume wherof we haue spoken : that we may haue them in readinesse as ofte as we shall neede : to the intent we may see in euerie matter that we take in hande, what steppes we shoulde followe, and where wee should treade.

Therefore this is the first tyme that wee haue to bestowe this way : diligently in our example to obserue and marke those things that Arte hath taught vs before. Neyther ought we to stay, vntill we know all things, and vntill our volume be filled. But immediately after the beginning, so soone as wee haue marked any thing, we must take Pen in hande, and frame somewhat that may be lyke the same. And in this place touching the Argument and matter, we must keepe this rule that we beginne alwayes with the easiest things, that we cloye not our selues, and make our labor more painefull with obscuritie.

scuritie. Wherefore if we will imitate *Epistles*: we must at the beginning choose the shortest, and in *Orations*, long *Epistles*, & *Philosophicall disputations*, we must imitate a short peece, as y^e conclusion of a reason or a similitude, or a comparison, or a brieve narration, or a common place, and a general sentence, or a contrarie. But notwithstanding, that these things pertaine not so much to the matter and argument, as to the maner of handling the same: whereof wee will speake euen anone. Howbeit, this rule well serueth for this place, that euerie thing be done in his kinde. For euen as he that woulde write an *Hystorie*, must followe an *Hystorian*: and he that penneth a *Satire*, woulde take example of *Horace* or *Persius*, and a maker of *Tragidies* take *Euripides*, or *Sophocles* to be his patterne: so here also, forasmuch as there is great difference betwene the courtly speeche of *Orators*, and the talke of *Philosophers*, and the familiar, and daily communication of men: as euery one of these, is in their owne proper kinde, such must also y^e example be. But it is hard

C. j. to

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to iudge of what sort and nature a thing is, and ought to be. Wherefore, I will from henceforth speake as I haue begonne, of the maner of imitating : Wherein is first to be considered, what things be imitable : and againe, what thinges they are that we can not imitate. I call that imitable, that we may by following obteyne and expresse : of the Grækes called μιμητόν. Whereby is vnderstoode what is not imitable, which they call ἀμίμητον. Now to begin such matters or to take such things in hande, as are not imitable, were mere follie. But of such things there are two kindes : one is not imitable by nature : the other at certaine times. Quintilian sayth that wit in inuention, vehemence and facilitie are not imitable : and he sayth true, for these thinges are borne with a man, and are proper to another mans nature & not to ours. Neither can they be gotten or taught by Arte : although they appeare in our ensample : these things therefore by nature pertaine not to imitation : although in imitation they appeare and shewe : and thzough this exercise
our

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our naturall powers also are stirred bp and instructed, and made more strong: yet this kinde, bicause of nature it is not imitable, pertaineth nothing to this our purpose. For it dependeth of another mans wit and not of ours. But there are also certaine works of other men so framed, that they seeme to be set aboue our capacities: euen as Pindar seemed in the iudgement of Horace.

Who Pindars verse doth studie to excell.

Friend Iule, doth with Dedals waxed winges

A saye to flie to Pontus ysic Pole

A name to giue.

He also rendreth the reason thereof.

From tipe of hill as riuers runne amaine,

Which daily sures on bankes aboue increase,

So Pindars verse as fast doth flowe

In mouth profounde.

Horace supposeth that this grauitie and fulnesse of Pindarus, if I may so terme it, cannot be imitated. But though there be certain works of great Artificers which at the first must not be dealt withall, bicause we cannot reache them: yet in time notwithstanding

C.g.

they

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they are made more easie. For it is not giuen vnto a beginner to make a whole Dya-
tion or worke: neyther woulde I counsell
him to doe it, though it were giuen him.
For time wil bzeede in him a greater habili-
tie, and bring vnto him a greater facilitie:
wherefore, let the first labour be bestowed in
the easiest parts of workes, and in the least
porcion of the same: and then by little and
little we maye procede to greater and har-
der, and at the length to the whole worke,
and finally: we maye not despaire, no not in
the most perfite of all. For eyther we shall
obteyne our desire, or we shall get from
thence some excellent furniture to finishe
that which nature hath made vs able to at-
chieue, as Horace writeth that he also did.

*I as a morning Bee,
a little wretch
That seekes the woodes and Tiber bankes about,
With labor great the pleasant Time to sucke,
In maner doe my painefull crabbed verse
with labour sing.*

But this modestie in Horace is laudable,
bicause

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bicause he attributes the chiefe price to Pindar: & exhorteth Anthonie Iulius to a higher beypne, as though he should leaue the little Kebeck, and playe on the great Violl. For neyther is there any thing moze to be shunned of an Imitator than artogancie: which is euer a companion of lightnesse and follie. And yet did not Horace dispaire: For in many things he is equall with Pindar: and diuers times he contendeth with him both wisely and commendably. But bicause vnfortunate imitation is ridiculous, he speaketh of himselfe modestlye: and warneth others wisely, that they take nothing vppon them passing their habylities: specially if they meane it shall come to light, and abide the iudgement of the learned. But at home we may assay and attempt what we list, and we maye still staye in them so long as we profite. But the beginning of this trade must be employed vpon the easiest and necessariest thinges. I call that necessarye, whereof we haue vse, not only at somtimes, but at all times. Such are those thinges that I named before, among the which we ought

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to see what is worthe of imitation. For whatsoeuer is worthe of prayse, that eyther plainly appeareth, or is closely hidden. The one kinde wee call φαivόμενον, that is to say, apparent or euident, vsing therein a mathematicall terme: the other we name κενερόμενον: that is as much as hidden, close, or secret. I accompt apparant things: as wordes are, and the polishing of them, and the ioyning of them together, as the order, placing and framing of those things that be inuented. Hidden and secret poyntes are these. A signification of an amiable honestie in the Orator: sometime a farther meaning than is expessed in wordes: the leauing out of some wordes, reasons, and sentences that might haue bene put in; also beautifications and polishings omitted, which might haue bene vsed. Which are of so great weight that whosoever passeth by them, and see them not, shall neuer worke any excellent feate. For as it appertaineth to vertue, not onely to chosse those thinges which are good and laudable, but also to shunne those things that are euill: and as vertue it selfe
sometimes

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Sometimes is vnderstoode when it is not
seene, so also it is the duetie of an Imitatoz
not only to beue that which is manifestlye
shewed and plainly vttered, but also to con-
sider what is secret, and is not expessed.
Therfore an Imitatoz hath neede of skilfull
eyes: first for that these secret poyntes are
not espied till they be reuealed: then, bicause
those things also which are apparant, are
oftentimes by the wryters themselues so
coniointed and knittogither, that they can-
not be perceyued, but by a quicke sighted
workeman, and a skilfull maister. Where-
fore the beginning of this practise must haue
the helpe of a teacher if he maye be gotten:
to giue vs our matter and argument, to tell
vs what is to be imitated, to teache vs, to
correct vs, to shewe vs howe we maye hide
and couer lyke thinges by vnlike vsing and
handling the same. For he ought to be a hi-
der of his Arte, which would be a good Imit-
atoz. To follow our example in euery point
is very childish. For although it be artifici-
all to followe the picture of Venus drawne
by Apelles, (which was called ἀναδυσμένη
G. iij. for

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for that she seemed to rise out of the sea) or to paynt a Satyre or fieldishe Maunet in such sort as Protogenes did: and to vse the same colours, lineaments, and shadowes, which they did, and to differ from them in no point at all: yet is it more excellent to expresse in Apollo or Achylles, the selfe same Arte which Apelles shewed in counterfeytinge the images of Aesculapius or Priamus, though therein you haue only followed the documents and draughtes of Apelles. Therefore we must first endeuour that our doing may appeare vnlike the paterne: Secondly, if it doe seeme like, yet let vs so vse the matter, that it maye be thought we made it so of set purpose: which is the vse sometime of learned men. Howbeit, this must neuer be done but when it is commendable to contende with our paterne: and when that elegancie is not vnlike, though the matters be not of one sort, but different, and not so like in kinde as in the maner of handling.

There are many Orations of Demosthenes, and many of Ciceros: but yet in these
Orations

Orations of Cicero, yea, euen in his Philippickes, which shewe by the title after what patterne they were shaped: Tullie vsing the same kindes of speeche and formes of vtteraunce that Demosthenes dyd: yet doth of purpose endeuoꝛ to differ from him, although he followed Demosthenes altogether. What difference is there betwene the sayings & doings of Æneas in Vergill, and the words of Vlysses in Homer. What is so like, as often times the forme of speach in both these Poetes: and yet in this great likenesse, what great diuersitie is there: what great varietie: that almost in common talke we do not so properly say Vlysses in Homer as Æneas in Vergill. Notwithstanding, sometimes I like well that our Imitation shoulde appeere and be perceiued: neither doe I mislike that beginning of Bembus: *My Eather Bembus, deare fryende* Tupoll: which he made to the example of Tullies beginning of his booke, called Brutus. For as Tullie hearing of Hortensius death, conceiued greater grieefe of mind, than any man woulde haue supposed: so
his

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his father Bembus, when tidings came to the Senate of Venice, of the Duke of Urbines death, conceived verily great græfe, and sorow, as Tullie doth: and as Tullies griefe increased in writing and utteraunce, so doth Bembus his in lyke sort. Now whether Bembus for some purpose woulde haue it perceiued, that his writing was like to Tullies, or whether he thought it coulde not be spied: truely for my part, in steade of the græfe that he and his father conceived, in reading of this, I reaped great pleasure, and while I considered it, I remembred this practise, which I nowe speake of. Neuerthelesse an Imitator must hide all similitude and likenesse: which is neuer praysed but when it is comparable with the patterne, and yet cannot be perceiued by what means and in what places, and examples it cometh to passe. But this meanes of hyding standeth in three things: In addition, ablation, alteration, and chaunging: wherein is contained, coniunction, figuration, commutation, and transformation, both of wordes and sentences, of members, and periodes.

Now

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Nowe as for addition, and ablation, what they be, it may be easily vnderstood by themselves. The Greekes call the one *πρόσθεσις* the other *ἀφαίρεσις*: and oftentimes a word or a littell peece, or a member, and the sentence contained therein being eyther added, or taken away, causeth a new forme or ymage of speach. As for example, Tullie sayth thus: I conceiued greater grieve of mind than any man would haue supposed. But Bembus thus: He conceyued verily great grieve and sorowe. But these two poynts, I meane addition and ablation, are seldome vbled without the other, which if wee want our imitation, is but childishe. I call alteration *ἀλλοίωσις*, one part of the which is *συζυγία* or *σύνθεσις*, which consisteth in the diuers placing of wordes and things, and is wrought by putting of wordes, members, sentences, and other things necessarie either before, or after, or in the middelt.

Figuration, is of the Greekes termed *χηματισμός*, which is chiefly in genders, numbers, and cases: for the varietie of these bringeth delight, & taketh away satiety. But

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as in making, so also in hiding, and chaunging we ought to doe that which is desent, and to traine euerie thing as best besæmeth. Communication is called *κατάλλαξις*, and it is when one worde, or thing serueth in the steade or place of an other: which in wordes is named *συνωνυμία*, in things it is called a diuers argumentation, when diuers sentences, and reasons pertaine to one purpose, euen as *συναιτία*, that is to say, concauses or ioyned causes, be in things done, or brought to effect, and in couclusions are the collections, and silogismes of manye reasons. I name transformation, that which the Grecians terme *μετασκενή*, which containeth all the figures of Rhetoricke: for both the Metaphores and tropes of wordes, and also the ornaments and beautifications of sentences are oftentimes of lyke force, and therefore it is lawfull to chaunge the one with the other, neyther is there anye thing wherin an Imitator may more glorie, than in turquising, and translating of things and wordes, and the colwpling and knitting of the same: in the which is required not onely diuer:

diuersitie, but also varietie : therefore trans-
figuring hath adioyned vnto it μεταβολήν,
which we may terme variation, bycause it
taketh alway safietie, and is commonly the
chiefe causer of all pleasure and delight. And
this difference is betweene μεταβολήν and
μετασκενήν : that the last maketh a diuersi-
tie of woꝝkes : the other varietie, in onelye
one woꝝke : neyther is there any thing moze
pleasaunt and exceptable to the eare, than
to heare one thing often expꝛessed in other
woꝝdes, and to see euerie where diuersitie of
oznamentes, and varietie of Periods, wyth
chaunge of numbers in the clauses of the
same by disfaunt places. And these are the
things which hide Arte & similitude, which
although they seeme but trifles : yet are they
the onely doers of that, which the eares of
the learned desire to heare, neyther is it
knowne what force is in them untill wee
haue tryed it by vse and practise.

But this must alwayes be remembꝛed,
that no hiding is woꝝthie prayse, which doth
not bestowe in the place of that which wee
imitate, a thing eyther as good oꝛ better :

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or if it seeme baser, yet it may appeare to be done not without some purpose and reason, That circumscription of Vergil. *Arma virumque cano. &c.* That is, of armes, and of a Captaynecke I doe indite. &c. Who seeth not that it is framed to the similitude of Homers beginning: Yet is there this difference betwene them, that Homer nameth Achilles by his proper name, & briefely requesteth the muse to recite his wrath, and what mischief it stirred amonge the Grecians. Vergill doth not name his *Aeneas*, but sheweth his purpose at large in more wordes: so that though we will not graunt Vergill to be superiour: yet of necessity must we confesse, y his is a goodly and beautifull beginning, and equal to Homers, if the Greekes wil not be displeased with vs for so saying. But not withstanding it is honest some tymes to yeelde and giue place, when the thing we purpose doth so require. And to continue in the same example which I vsed befoze: who gaine saith but this sentence is more ful and numerous: I conceived greater grieve of minde than anye man

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man woulde haue supposed, yet is the other also modest and fit for the present matter. He conceiued verily great griefe & sorow. But to returne to the matter: in steade of that which we imitate, we must alwayes place eyther a better thing or as good, or such as is inferiour for some speciall cause: and we must thinke that those three poyntes are then truely obserued, when they doe not onely hide our steppes, but also doe garnish, and set forth the matter: for whatsoeuer is artificiall, that also ought to be fine & trym. And those three things which I talked of before, be of greater force, and do more beautifie the matter, than vnskillfull persons would imagine. For figuration is one of the smallest things: but is it not pleasaunt in that comparison of Vergill.

*Oh happie art thou Tityrus,
that vnder Beechen tree,
Thy song in Pipe of slender Ote,
doſte ſounde with voyce ſo free.
But we alas our Countrie coſtes,
and pleaſant fieldes forſake:*

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*We flie our native soyle,
but thou in shade thy ease doste take,
And makste the woodes for to resounde
alowde faire Amarill.*

What can be lesse then : thou Tityrus, and
wee are expulsed, yet this chaunge of num-
bers hath a marueylous grace : and for that
cause, as the order is of this kinde of verse:
Tityrus doth also imitate the same elegan-
cie, the which he doth without anye arro-
gancie, or enuious emulation, bicause the
shepherde Melibeus was his friende.

*O Melibey our God to vs
this quiet state did will,
For he, for aye shall be my God,
vpon his Altar stone :
Oft shall the tender Lambe bee slaine,
from sheepesfoldes of our owne.*

You see howe in like sort he hath chaunged
the number, for in the one place he sayth :
our God to vs : and in the other : for he for
aye shall be my God. As therfore this kinde
is elegant, when we write without an ex-
ample after our owne deuise : so also when
we write with an example and patterne
to

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to followe, it is both elegant and couereth
that which we seeke after and woulde not
haue knowne. I neede not discourse of all
those points which I propounded befoze: for
you haue partlye hearde them of me, and
partly they are vnderstode by themselues,
and at this time are not to be thoroughly han-
deled. Howbeit, I will yet put one example
more, and that shall be of transfozmation.
There is an excellent and proper conuer-
sion of sentences in Theocritus, which the
Greekes doe call ἀντιστοιχολογία, we may
name it a counterchaunge.

*If he shall choose the horned Scire,
The female Goate shall be thine hire.
But if he doe the female take,
Thou with a Kidde shalt meric make,
Kiddes flesh is good and sweete perdee,
Vntill at Paile they milked bee.*

In steade of this conuerſion Vergill vsed a
circle, whereof I spake befoze: and for these
wordes which Theocritus repeateth, Ver-
gil reherſeth other: and who can denie but
the one doth follow the example of the other.
But some will say, he vseth not the same po-

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lishing

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lishing of his sentence, nor the same wordes
that Theocritus doth. I graunt it, and that
did he to the intent that vnskillfull persons
should not perceyue his steppes . But why
did he not so in that which followeth : Non
equidem inuideo : that is , I enuie not thy
happie state, seeing Theocritus also writeth
καὶ τοῖ τοῖ φρονέω : forsooth bicause he woulde
haue it knowne whome he imitateth , al-
though he would not haue it spied, how and
after what sort he doth it. But peradventure
some man will denie that this was done by
imitation, seeing the thinges be not all one
in both the writers. I aunswere that imita-
tion is not in things that be all one, but in
things that be like, and that which is like,
must be , not the same , but another thing,
and yet nere vnto it , which nearenesse is
measured by the ende and forme of the
speache : as in these verses the ende of a
shepeherdes song is sweetenesse, and for that
cause Thyrsis in Theocritus commen-
ding the songe of the shepeherde Æpolus
sayth ἀδὲ τὸ ψαλμῶμα : that is, this whuz-
zing winde doth sweetely blowe : and by and
by

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by ἀδὺ δὲ καὶ τὸ συγίσδες which in Eng-
 lish is . And thou thy Pipe doste sweetlye
 sounde : and so for pleasure and delight as
 Theocritus repeateth in this worde ἀδὺ,
 and bseth that conuersion we speake off : so
 likewise Vergill doth iterate, Nos patriæ
 fines, and Nos patriam fugimus, and in
 steade of the conuersion, he concludeth his
 sentence, as a man woulde saye in a cer-
 taine circle and compasse. Euery man kno-
 weth the beginning of Homer μῆνιν ἄειδε
 Δία : that is , O Muse recite Achylles
 wrath. &c. Which vndoubtedly is a begin-
 ning fitte for Homer, both graue and beau-
 tifull, and meete for the purpose he had in
 hande. Neuerthelesse Vergils beginning
 Arma virumque cano. &c. Of warres and
 Armes I doe endite , and of that Captayne
 bolde &c. hath as manye and as great gra-
 ces in it, as Homers hath : and certainly it
 is altogether Heroicall, and though it much
 differ from Homers, yet hath it a certayne
 artificiall likenesse to the same consisting
 in the grauitie and beautification, which is
 couered by those meanes whereof I spake
 before.

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before. For as Homer sheweth the wrath
and furie of Achylles, so Vergill painteth
out Æneas with moze wordes and speciall
tokens: so that in the persons there is va-
riety, and in the handling there is a like-
nesse, which ought to be applied to the ende,
which is grauitie. And for this cause hath
he briesly comprehended manye and great
matters. Now touching Homers sweete-
nesse of letters and voyces, and the sounde
of Poeticall wordes, which are proper to
the Greeke tongue: Vergil hath fullye re-
compensed that grace with a most beauti-
full figuration. *Arma virumque*: of armes
& of that Captaine bold: *Italiam Lauinaque*
littora, to Itaile lande and Lauine shores:
Terris iactatus & alto: by seas and eke by
lande ytolle: both numbers singular and
plurall are thise knit together: and in that
verse *Vi superam sæue memorem Iuno-*
nis ob iram: through force of Gods, and
for the mindefull wrath of Iuno fell: not
only numbers are ioyned, but also the con-
secution, combining and apt knitting of ca-
ses is featly chaunged: likewise that which
followeth.

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folloiweth. Genus vnde Latinum, Albani-
quē patres, atquē altæ mænia Romæ: from
whence the line of Latine bloud and Al-
bane fathers came, and loftie walles of
Rome doe rise: what distinction of Gen-
ders, numbers, bowels or boyces is there:
and lastly, Musa mihi causas memora. &c.
¶ Muse recite to mee the causes of this
griefe: doth both differ from the inuocation
of Homer by order and placing: and in
greatnesse is aunswerable to Homers be-
ginning: and beside these excellent poyntes
he doth not only aske a question, but also la-
menteth: wondereth & crieth out. Where-
fore the imitation of this like matter is hid-
den, by placing, chaunging, adding, and
by varyng: for Vergil hath seperated the
proposition from that inuocation, and hath
chaunged the persons and matters, and
hath recited more plentie of things which is
proper to addition: and by the varietie of
wordes, genders, cases, and numbers, all
thinges are sounding, which is meete for
grauitie: and yet is this so done, as neyther
the elegancie doth marre the grauitie, nor

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the grauitie is a hinderaunce vnto the elegancie. Wherefore, when we will handle diuers matters after a like maner, we must doe it couertlye, which is wrought by that meanes that I haue declared. Nowe after that we haue made choyse both of our Authoz whome we minde to imitate, and of the matter that we purpose to expresse: than the first consideration ought to be of the kinde of vtterance, to the ende and forme whereof we must applie both our matter and wordes, and the placing and varietie of the same.

But here it is necessarie and needefull to haue a maister and teacher, and without Arte the secret Image of an Imitator, is not perceiued: and this order requireth great vse and practise, and few there be that attaine vnto it. Salust is a noble Historian, and Quintilians testimonie of his breuitie is well knowne. But howe manye be there, that vnderstande how it commeth to passe, and wherein it consisteth. Halicarnasseus writeth, that the composition of wordes in Thucidides is goodly and beautiful,

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full, but nothing sweete or pleasaunt, and contrariwise in Xenophon, it is pleasaunt, but not goodly: But Herodotus composition, as he saith is, ἡδαι καὶ καλὴ both pleasaunt and goodly: surely it pertaineth to a sharpe and well practised iudgement, and as a man woulde saye, to a piercing eye to see wherein comlinesse and delectation consisteth, and howe goodlinesse differeth from sweetnesse and pleasanthesse: not as though there were but small difference betwene vertue and pleasure: but for that, that in speeche, eligancie and swauitie are not easily seuered, therefore both Arte is necessarie, and a teacher requisite, and there needeth practise and experience beside. It is commonly sayde that Vergils Georgickes are perfite and that his Aeneidos are not so thoroughly filed. But I woulde meete with such a fellow, an interpreter of Poetes, that coulde shew me this, and declare it vnto me where neede were. But of this matter at some other time: and nowe to our purpose, touching the forme of utteraunce: whereof we must haue the Image before our eyes,

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whilst

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whilst we are working, and framing our matter wherevnto we must apply our stile, as it were our hande, with fit and conuenient wordes, and beautifications, which are in steade of colours, shadoings, and lightes, I call conueniencie, or fitnesse, that which the Latines name decorum, and in oure englishe tongue seemelnesse, which in all things, and speciallye in imitation is most necessarie. Wherein two thinges must chiefly be obserued, that is to wete, aptnesse and measure: aptnesse is a continual agreeement of thinges and wordes, measure is, when in such things as doe agree, there is neyther to much nor to little: as in the beginning of Homers Iliades there wanteth nothing, and in the preamble of Vergils Eneidos there is nothing to much, notwithstanding it be larger and of greater compasse than Homers is, aptnesse is considered in mouing, or stirring vp, in maners, and in nature: nature I attribute to such things as pertaine not to men: as Carbes, Trees, Precious stones, Orcharde, Lands, Lordships, and such lyke: which things are vttered

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tered and expresse by a certaine and proper kinde of speech fitte for the same. And moouings pertaine to Poetes and Orators, when they expresse the maners and inclinations as wel of themselues, as of other men: and when they stirre vp the mindes of the hearers or readers to wrath, hatred, loue, and to mercie: and hereof comes these kindes of elocution or vtterance, whereof Aristotle speaketh in his thirde booke of Rhetoricke, ἡ παθητικὴ λέξις καὶ ἡ ἠθικὴ καὶ ἡ ἀνάλογος τοῖς πράγμασι: that is to say in english, a patheticall or stirring kinde of vtterance, and a morall kinde: and the thirde, when the speech is proportionable to the nature of things. Now what maner of vtterance these be, and ought to be, the selfesame Aristotle, who is a passing maister and teacher of Arte, hath plainly shewed. Here haue I also to speake of seemelinese, which I called decorum: that we doe not onely resemble a bare image of this forme as it were the outward skinne, but also that the bloud, veines, sinowes, and the verye bꝛawnes, or force of the muscules may appere

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péere forth and be sène . Wherefore we must laboꝝ and trauaile , that our spéeche may be beautifull , wise , and sounde : of the which threé, beautie, appertaines to elegancie, wisdom, to the things themselues , and soundnesse , to nature and comlinessse : that the forme it selfe maye be naturall , agréable, and seemely : neyther is it to be doubted but the picture of Venus , which Apelles painted as rising out of the Sea, appeared to be sprinkled with some forme of the Sea , but yet in such sorte , as the same did make the forme and beautie of the Goddesse more amiable and louely . Wherefore as Apelles left some parte of that picture rude and untrimmed : so likewise ought a writer , and Imitatoꝝ to doe , and to consider not howe far a thing may be beautified and set forth : but howe much polishing is meete therfore, which being not considered, the spéeche must needes be both swelling and puffed vp , and also vnapt and foolish . Therefore they giue good aduice, which will vs to follow Minerua in Homer, who often changeth Vlysses into sundry formes, and sometimes maketh him

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him a wrinkled, little, yll fauored fellowe.
 πτωχῶ λευγαλέῳ ἐναλιγκίου, ἡ δὲ γερωνίη:
 that is to saye, lyke to a simple begging wretch,
 or like a withered Carle: sometimes also
 touchinge him with hir Uerge or Mase.

μειζονατ' εἰσιδίει καὶ πασσονα θηκεν
 ἰδεσθαι. Shee makes him fatte and grosse
 of fleshe, and large of lymme to sceme. Et

καθὰ καρήντης οὐλᾶς ἦκε κόμας ὑακινθίνῳ
 ἀνθει ὁμοίας. And on his beade the curled

lockes, with grace shee makes to fall, much
 lyke a Purple Syacinth which wee doe Crow-

toes call: even thus must also an Orator
 doe, that he come not alwayes forth in

a Silken and precious garment: but ofte
 times also in a worne cote, and common at-

tyze, and such as serueth for euerie daye.
 Nowe after we haue well considered what

is seemely and comely: we must gather
 things togither and set them in order, and

get store of wordes, and followe these waies
 and rules that I haue shewed: that nothing

be done or placed without a cause: and yet
 after such maner, that the common sorte

may not perceiue it. For as it is to be wi-

shed

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shed that our speeche maye please all men ,
and as we ought speciallpe to indevuoz to
obtayne the same : so also we must take
great heede, that Arte, and Imitation, and
the similitude and lykenesse be not espied.

And thus much hitherto touching the
style and imitation : wherein I thought it
not best to prosecute all that might be said :
as how we shoulde translate out of Greeke
into Latine , and after what maner we
should resolute Poetes verses into prose , so
that it might appeare to be no Poeme : also
how we shoulde comment and deuise : and
how we should beginne and finishe a decla-
mation : all the which things may then be-
ry well be taken in hande , when we haue
alreadie had good practise of those thinges
whereof I haue spoken : wherfore we will
speake hereof at another season, and for this
present time, let that which I haue sayde,
suffice for your studies : specially bicause
you haue me yet present with you : Let vs
beginne therefore this course againe, and
come afresh to that great reading and wri-
ting wherof we spake. Reading is of two
sorts,

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sorts, the one for ensample to imitate, the other to get knowledge and vnderstanding : of the which two, the one requireth a pause or staye : that those thinges which are hidden in the example, may be fetched forth and seene, the other is to runne ouer the matter, and to marke and remember manye and sundrie thinges . Therefore it must be vsed and applyed as I sayd in the beginning, and verily there is no doubt but we maye both reade ouer all Tullie, and vnderstand him within threë yeares, taking onelye the howes in the forenone : Moreover, we may note much in him for imitation : and whatsoever remayneth shall serue for the yeares following. Now for other Authours, who can denie but we maye learne much euen of those that I named before, as Orators, Historians, Philosophers, and Poetes, so that these threë yeres space may both make our speach beautifull, and furnish vs with wisdom and knowledge of diuers thinges. Both which, if you shall atchieue, you may be patternes and examples to men of your state and degré. And surely next to warrelike

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like prowesse which consisteth as well in the experience of such affaires as in valiant and hautie courage : what doth more become a noble man, or more agree with auncient linage, than honest maners, a learned vnderstanding, a wise tongue, and the remembrance of all antiquitie, and the knowledge of all kinds of gouernements and common welthes. Were not Contareus Bembus and Sadoletus in the number of Cardinals as Lampes and lights. In the Emperours Court, howe great an ornament was the Bishop of Atrebat. Is not Fraunce honored by reason of Cardinall Bellaius : and at this present bicause of Cardinall Guise and the Bishop of Mascon. Iulius Pflug mine hoste and patrone, is he not the beautie of Saronie : What a name and commendation got Iames Sturmius and Christopher Corlouice for learninges sake. And though all these were Gentlemen, and of great calling, yet was their Gentry, being honorable of it selfe, the more renowned bicause of learning. If our countrie of Germanie, and the families of great men were gouerned

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ned by suche personages we shoulde not
neede to feare any daungerous chaunge of
things, oꝛ any barbarous customes, oꝛ any
deformitie of the Church and religion. I
therefoze wꝛiting these thinges vnto you,
doe encourage all Gentlemen to these stu-
dies, which if they greatlve beséme all
states of men, surely they doe chiefly
become Gentlemen, who foꝛ that
they are aboue other in honoꝛ
and gloꝛie, ought the ra-
ther to excell other
in singular ver-
tue and pie-
tie.

FINIS.

